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REVIEW OF NEW PUBLICATIONS.

ART. I.—*An Historical Defence of the Waldenses, or Vaudois Inhabitants of the Vallies of Piemont.* By JEAN RODOLPHE PEYRAN, late Pastor of Pomaret, and Moderator of the Waldensian Church. With an Introduction and Appendix, by the Rev. THOMAS SIMS. London: C. and J. Rivington, 1826. 8vo. 15s. boards.

THE attention and interest of the public has of late been much excited by the reports of several English travellers, who, having visited the Vaudois of Piemont in their mountain retreats, have returned full of admiration for their virtues, and for the manner in which they sustain the ancient glory of their race—the glory of always holding fast the truth in the face of its numerous and powerful enemies. This glory Bossuet and other champions of Rome have tried in vain to darken, by ascribing to the Church of the Vaudois an origin more recent than that which is claimed by themselves, and which may be traced back to a period earlier than that in which the papal corruptions of the church had overspread the greatest part of Europe.

It is satisfactorily proved by Allix, in his Ecclesiastical History of the ancient Churches of Piemont, that the metropolitan church of Milan, of which the Piemontese were members, resisted the authority and innovations of the popes, both in doctrine and discipline, until the reign of Nicholas II., when Peter Damian and Anselm Bishop of Lucca were sent to assert the pope's prerogative, and to purify that church by excluding the married priests.

In these objects the envoys only partially succeeded; but great dissensions having arisen as to the celibacy of the priests, and the nobility and people taking opposite sides,—“*Res eo usque infamiae mutuis altercationibus jurgiisque deducta fuit,*” (says Sigonius,) “*ut sacerdotes qui uxores haberent præ pudore separatim a cæteris rem divinam facere cogerentur in loco qui Patria dicitur, unde vulgo a pueris Patarini ad contumeliam dicebantur.*” Upon this Allix observes, that “they have given this nickname of Patarines to the Waldenses, because the Waldenses were those Subalpini in Peter Damian,

(Opusc. c. 18.) who at the same time maintained the same doctrines in the archbishopric of Turin."

It seems probable, therefore, that about this time, (A. D. 1059,) a considerable part of the clergy and people in the north of Italy separated themselves from the rest of the Church, which submitted to papal authority; and that these separatists, under various names, and in communion with the separatists of other countries, thenceforward composed a church which opposed with zeal the gradually increasing errors of Rome, and at some periods spread its tenets over a great part of Europe, whilst at other times the gates of hell so far prevailed against it by persecutions, massacres, and crusades, that a mere remnant of its professors was left, and those thinly scattered over the face of Europe, or with difficulty maintaining themselves in such mountainous districts, as have always served the weak for a last refuge against the strong. Here they maintained the purity, truth, and simplicity of the christian doctrine; "For here," says Philip De Mornay, in his History of Papacy, "the papal corruptions and inventions could not so soon penetrate, in like manner as we see national languages, customs, and dress, are preserved in remote countries against the inundation and mixture of nations—the original language of Spain among the Basques; of Great Britain among the Welsh; their usages also, and so of the others."

It was from the vallies (in old French *vaux*) of Piemont that this people took their most usual designation of Vaudois; for it was in these Alpine retreats they always most abounded, and in these they were enabled to maintain themselves in comparative security till the epoch of the Reformation, since which they have been generally reckoned among the Protestant churches. Perhaps, indeed, they may claim no small share of honour as chosen instruments of producing the Reformation itself; for "*a little leaven leaveneth the whole lump*;" and there is good evidence collected in the work before us, that the Vaudois systematically sent missions into all countries to preach their religion; and particularly, it seems probable that the Lollards in England took their name from Renaud Lollard, a Vaudois barbe, or pastor, who visited England in the reign of Henry III. Alphonso de Castro says, that Wickliffe only placed in a clearer light the doctrine of the Vaudois; and Lindanus maintains, that Calvin inherited his doctrine from them. The author of the work before us says,

What contributed not a little to the Reformation, both in France and Switzerland, was the Bible translated into French by Robert Olivetan, a pious and learned Vaudois pastor, who had it printed in 1537 at Neufchatel, at the expense of the Vaudois. You will observe, that Olivetan was related to Calvin, and that their common ancestors were Vaudois, who passed from the vallies of Piemont into Picardy, though at what time it is impossible to say. Calvin acknowledges this relationship in the Latin epistle prefixed to Olivetan's translation of the Bible.

The doctrines of the Vaudois appear to have been free from many superstitions, which even before the eleventh century had generally obtained in the Church; and this may be objected to the origin assigned by us to the Vaudois Church. But it is most natural to suppose, that those who separated themselves from the Church on account of her admission of palpable errors, when no longer influenced by her authority, would examine more narrowly and reject many things, in which till then her authority and traditions had induced them to acquiesce. Nor ought we to wonder if their doctrine was purified in the fire of persecution; if the hay and stubble was burnt, while the gold and silver remained; and if the men, who forsook all rather than forsake the truth, obtained the fulfilment of that promise, "If ye continue in my word, . . . ye shall know the truth, and the truth shall make you free." John ix. 31, 32.

The Vaudois Church has always retained the episcopal form of government; but the name of Bishop, savouring too much of temporal greatness, and perhaps also in Piemont of intolerance and persecution, has given place to the humble title of Moderator; and under this title, M. Peyran, the author of the work we are reviewing, exercised the episcopal office in his native vallies more than thirty years, and up to the time of his death. Of him and of his family we purpose to say something more at the close of this article: at present we will proceed to notice the work itself, which consists of several detached pamphlets, chiefly in defence of the Vaudois against the attacks of Roman Catholic writers; all of them written with force, animation, and elegance, with closeness of argument, great depth and variety of research, not unfrequently both with eloquence and humour, and certainly without any mixture of the odium theologicum.

The first of these, entitled "*Nouvelles Lettres sur les Vaudois*," is in the form of letters, addressed to Cardinal Pacca, who, when they were written, was a state prisoner at Fenestrelle by Napoleon's order, and who had entered into a correspondence with M. Peyran touching the tenets and history of the Vaudois. In the first letter the Moderator lays down seven propositions:

- 1st, That the Vaudois and Albigenses formed one society or church.
- 2dly, That their faith was that of the Protestants.
- 3dly, That they were not Arians or Manichees.
- 4thly, That their origin must be sought in the first ages of the church.
- 5thly, That they have always opposed the errors of Rome.
- 6thly, That they have always been remarkable for sanctity of conduct.
- 7thly, That no christian society has ever shewn more zeal for religion, or borne greater trials in support of it.

These points he proceeds to prove out of the very mouths of their enemies and persecutors; for it is to popes, inquisitors, and Romanist

polemical writers, that we are indebted for almost all we know of the early history of these churches.

We will not follow the learned author into all his proofs; but the following extracts are too important and interesting to be omitted. An ancient MS. by a Roman Catholic author (apud Johan. Valerium Andream Dialog. 35.) says of the Vaudois;

Men and women, young and old, by day and by night, cease not both to teach and to learn. By day the labourer teaches his fellow, or learns from him, and by night they make use of what time they can spare from sleep, in teaching one another. They teach even without books—one who has been their disciple seven days begins to seek for others, whom in turn he teaches what he has learnt; and should there be any who would excuse himself on pretence of being unable to learn by heart, they tell him, "learn but one word every day, and by the year's end thou wilt know several sentences, and persevering from year to year thou wilt profit yet more." I have myself seen with my eyes, and heard with my ears, one of these poor countrymen recite by heart the whole book of Job without missing a word, and many others who knew perfectly well the whole New Testament. Moreover, if they see any one living amiss, they chastise him severely by their discipline, and tell him, "The apostles lived not so." The Inquisitor Reyner (who lived in the thirteenth century,) speaks of them no otherwise. "The Vaudois," says he, in the very book which he wrote against them, "know by heart the whole New Testament and a great part of the Old in the vulgar tongue. For they say, that what preachers assert, without proof from the Old and New Testament, is nothing but lies."—Pp. 8, 9.

After arguing in support of his second point, M. Peyran concludes,

Does any one yet doubt? I am willing to abide by what Claudius Seissel, Archbishop of Turin, and Cousson, a theologian of Paris, wrote concerning them (the Vaudois) two hundred years ago, and that with far other views than of favouring the enemies of the Roman see. The heresies of the Vaudois, if we believe these two authors, consisted in rejecting the pope, with purgatory, indulgences, the merit of works, festivals of saints, prayer for the dead, auricular confession, satisfactory works, the religious worship of images, the invocation of the blessed Virgin and the saints, and in believing that the eucharist is called the body of Christ only in the sense in which the rock was Christ. I leave you to consider whether the faith of those who are called Protestants is very different from this doctrine.—P. 15.

To shew that the Vaudois were neither Arians nor Manichees, M. Peyran quotes St. Bernard, who makes a clear distinction between these three sects, p. 21. M. Peyran also cites William de Puylaurens, (Chron. prol. p. 49.)

There were many heretics, some were Arians, others Manichees, and the last Vaudois. They all conspired against the catholic faith, but they were nevertheless opposed to each other, and these last (the Vaudois) disputed with much subtlety against the Manichees. The disputes of the Vaudois shaming the ignorant priests, and inflaming their hatred, they shewed more favour to the Manichees than to them. It was then\* such a disgraceful thing to be a priest, that they generally concealed their tonsure. The bishops executed their office as well as they could, and their authority was in such contempt that the

\* We presume this was the time immediately preceding the Crusade against the Albigenes.



soldiers openly sided with the heretics. The opposition of the clergy was vain, and the respect in which the sectaries were held was profound.—*Ibid.*

The writings of the Inquisitor Renier Sacco are also cited to the effect,

That they lived justly before men, and held worthy opinions of the Divinity, only blaspheming the Roman Church and the Clergy, whereto the laity willingly assented. (Rayneri Sacco contra Valdenses, c. 6.) P. 23.

As to the antiquity of this sect, M. Peyran quotes several ancient authors, to shew that no precise time could be fixed on as the date of its origin, even tracing it back to the apostolic times. But we think that we have assigned the real origin of these churches as distinct from the main body of Christians. Roman Catholic writers, indeed, perceiving that the supposed erroneous opinions of the Vaudois have been maintained in very early periods of the church, and especially in the north of Italy and south of France, have hastily concluded that the professors of those opinions were always separated from the Catholic Church; whereas they were in reality the remaining defenders of that truth which was once universal in the Church, and which had not yet yielded entirely to the papal corruptions. Nor was it, probably, till the Church of Rome had completed its usurpation over the other churches of Europe, that the professors of the truth were forced to separate themselves so as to form distinct churches.

To shew how conformable their practice was to their doctrine, M. Peyran quotes the Inquisitor Renier again, (contra Vald. c. 7.)

They were known by their life and by their words, because they were simple and decent in their manners; without vanity in their dress, which was neither costly nor slovenly. To avoid lying, swearing, and fraud, they used no traffic. They had no desire of acquiring riches, being content with what was necessary. They were chaste and sober, frequenting neither dances nor public houses, nor other similar vanities. They did not let themselves be mastered by anger. They laboured constantly, being always occupied either in teaching or learning. They spoke little, and that modestly. They could not endure buffooneries nor ill-natured jests, and avoided evil-speaking, foolish talking, lying, and swearing.—Pp. 41, 42.

Claudius Seissel, (Archbishop of Turin,) in the book which he published against them in 1500, says, that “in their lives and morals they were without reproach before men;” and that “they addicted themselves with all their power to keeping God’s commandments.” The Dominican Licleustain says, that “they were blameless in their morals, true in their words, and as to brotherly love, one heart, and one soul.”—P. 43.

We now offer to our readers some extracts, which will give them an idea of M. Peyran’s manner of writing, as far as mere translations can do this.

It has been the fortune of none but of St. Paul and of the Vaudois to withstand St. Peter to his face. But observe, that St. Peter of Rome is a very different

sort of person from St. Peter of Judea. From being a catcher of fishes, the latter became a catcher of men, and to these he taught the way of life both by precept and example. But St. Peter of Rome, fishing in troubled waters, managed to catch both kings and people, and to make them serve his temporal and private interests.—P. 53.

The closing paragraph of Letter II. is a good specimen of this writer's power.

Such was the general prejudice of men, and so completely were they fascinated during several centuries; in all which time, we need not hesitate to say, the sun shone but on one society worthy of the Christian name. I dare to assert (and I do not fear to be contradicted by persons of honour and information), that the Waldensian people—the only people which has always opposed the Pope, and that successfully—is a miracle of grace and of providence;—of grace, which has sustained them through such lengthened trials; and of providence, which has preserved them amidst the continued attacks of a foe so powerful—a people unconquerable as the truth they hold—whom no temptation could overcome, and no power could destroy—who have enlightened Europe, and overthrown the empire of superstition.—Pp. 55, 56.

In Letter III. the author ridicules the legend of St. Peter having been Bishop of Rome, and having transmitted his authority to the Popes. He says,

The Universal Church knows now that the sovereign authority passed from St. Peter to Linus; and this she knows—not by Scripture, for that says nothing about it; nor by tradition, for that leaves it doubtful whether Linus or another person succeeded to St. Peter; but by conjectures, by reflections on those conjectures, and by certain tales added to those reflections. Who would have believed that these great titles of Successor to St. Peter, Vicar of Jesus Christ, and Sovereign Pontiff of the Christians, are founded on absurdities and on ridiculous fables, and cannot be defended but in spite of tradition, of Scripture, and of common sense?

What, then, does not *reason* convince us of the utility and necessity of establishing a tribunal of religion superior to all others in that city, which was the resort of all the people of the earth? "*Reason?*" Yes," reply the Vaudois,—"*the reason of the world and of its passions, but not the reason of the Gospel;—His reason, who ordered massacres, crusades, and the inquisition;—His reason, who, out of a poor priest, made an earthly monarch, to rule over kings, to trample their crowns under his feet, and to claim a tyrannical power over all mankind;—but this cannot be the reason of the Lamb.*"—Pp. 72, 73.

In Letter IV. on the abuses committed by the Popes, he says,

Strange! that the spirit of truth should be united to such pride and arrogance, and the spirit of falsehood to such modesty and simplicity; that humility should be heretical in the Vaudois, and pride should be orthodox, and more than orthodox, in the bishops of Rome; that Jesus Christ should have for viceregents the children of the King of Pride, and that the King of Pride should have for followers the meek of the earth. \* \* \* Pp. 78, 79.

After quoting the blasphemous declaration of Innocent III. at the Council of Lateran, "I am a medium between God and man, lower than God, but higher than man," &c., he continues,

What did these wretched heretics mean with their affectation of wearing no shoes but with holes in the top, as the *lost Father of the Church* reproaches them (Bossuet *Hist. des Var.*)? Did they mean to insult the brilliant slipper of his Holiness, adorned with gems and venerated by the masters of the world?

Did they mean to insinuate that Jesus Christ did not wash the feet of St. Peter by a miracle of humility, in order that St. Peter might, by a prodigy of pride, present his feet to be kissed by the greatest potentates?—P. 81.

After describing the cruelties committed on the Vaudois, the author gives a translation of the instructions issued by the holy office to its ministers in Latin verse, as follows, viz.

To take the heretics, banish, burn, drown, and tear them with pincers, to expose them to wild beasts, cut their throats, starve them to death, bind them hand and foot, cut them with saws, lay bare their bones, break their legs, crush their limbs, cut them in pieces, and even lay bare the nerves, that the fire might the better penetrate when the body should be on the gridiron. P. 85.

After contrasting these instructions with the doctrines of the Vaudois, he continues,

These two voices are very different; but what surprises us, is to find, that, according to the faith of such writers as Baronius, Bellarmin, Bossuet, Chateaubriand, &c., the voice of gentleness, humility, meekness, and christian patience, is the voice of the dragon, uttered through the heretics his followers; and that the voice of cruelty, barbarity, and persecution, is the voice of Jesus Christ, speaking through his vicegerent and the ministers of the holy office.—P. 86.

We quote, from a sort of Appendix, entitled, "Additions aux nouvelles Lettres," the following clause of the bull granted for the Jubilee by Clement V.; it is worthy of a place in the "Tale of a Tub," by the side of one of Lord Peter's pardons.

Item, if any one duly confessed die by the way (to Rome), we grant that he be entirely exempt and absolved from all sins, and, notwithstanding, we entirely command the angels of Paradise to introduce his soul wholly freed from purgatory to the glory of Paradise.—Pp. 105, 106.

The next of these pamphlets is an answer to a pastoral letter of the Bishop of Pignerol, attacking the Vaudois as schismatics. From this we will only make one extract.

Besides, my Lord, in attributing to the Scriptures an obscurity which puts them out of the reach of unlearned men, your Greatness does not perceive that you are maintaining a controversy with St. Paul and the other Apostles; for if you are right, these holy men were wrong in addressing their writings not only to the clergy, but also to the people.—P. 294.

Next follows an address by M. Peyran to his fellow pastors, on the alarm which was caused amongst the Vaudois by the Bishop of Pignerol's pastoral. The last of the series is an answer to a letter addressed by a French curé to M. Cellerier, a Genevese pastor, who had accused the Roman Catholics of idolatry. It is written throughout with force, elegance, and humour. Take the following examples. The curé had maintained that the Roman Catholics honour images merely as representations, which induce them to imitate the originals, and regard the wood of the cross merely as a sign, which recalls the memory of our redemption.

In this also I am willing to believe you, since I am in the humour to shew my *cortesía*. But in that case the Roman Catholic Church must reform her breviary, in which, distinguishing the cross from the crucified body, she says, "Oh, holy cross, &c. worthy alone to bear the ransom of the world! sweet wood, which bearest the nails and the sweet burthen, save this congregation here present." She must also reform her pontifical, which says that the worship of *latria* is due to the cross, and that images ought to be incensed and kissed, and that men should fall down before them with all possible humiliation. She must also reform those prayers in which it is said of the image, "Oh God, sanctify this image of the Virgin, that it may give us salutary help, &c." Above all, she must reform that prayer, of which a Pope is the author, and in which it is said to the image of Jesus Christ imprinted on a towel, "May it please thee to purify us from every stain, blessed image of the face of Jesus Christ; spread light abroad in our hearts, &c.; lead us, blessed image, to our home." —Pp. 403, 404.

He goes on to quote the Roman Catholic saints Thomas and Bonaventura, who taught that the same honour is due to the image as to the original; and so the worship of *latria* to the images of Jesus Christ, as that of *dulia* to the images of the saints.—P. 405.

In conformity with the opinion of Constantine, Bishop of Constance, at the second Council of Nice it was decreed, that there are not two adorations, but one and the same adoration of the image, and of him who is represented by the image.—P. 430.

M. Peyran adds soon after, "We may well say at this time what Lactantius said in his day, 'The fools do not consider that if their images could feel and move, they would themselves fall to worshipping those who made and polished them.'"—P. 431.

This is the benediction of the image of St. John the Evangelist,—*"Sit hæc imago daemonum sancta expulsio, angelorum advocatio, fidelium protectio, ejusque in hoc loco potenter vigeat intercessio."*—P. 433. That is, the image, and not the saint, is to intercede with God!

Cassander, councillor of the Emperor Frederick, says, "It is but too plain, to say no more, that the worship of images has so prevailed, and so much indulgence has been shewn to the disposition of the people towards superstition, that our people do not yield to paganism itself in idolatry." And a little further, "As long as statues decked out with silk, gold, and precious stones, shall be seen in the churches and on the altars, and shall be carried about from place to place *on men's shoulders after the Pagan fashion*, we cannot hope that superstition will cease."—Pp. 412, 413.

Michael, Vicar of the Archbishop of Mentz, and afterwards Bishop of Merseburg, and president of the imperial chamber under Charles V. in a sermon preached in 1542, says, that many abuses have crept in,—this amongst others, that the people trust in images . . . and sometimes even believe that they have some feeling or virtue, and know men's thoughts, hear their prayers, and are capable of giving assistance; this, says Michael, is a detestable idolatry.—Pp. 415, 416.

M. Peyran goes on to state, that living himself in the midst of Roman Catholics, and being an eye-witness of their proceedings, he is convinced that the people is led away, taught, guided, and encouraged to believe that there really is some divinity or inherent power which resides in these images, that in fact they address to them their vows and prayers, and place an entire confidence in them. "For after all, Sir, if this be not so, why expose these images and lifeless statues with so much pomp? Why carry them about with such solemnity in your processions and festivals, or in case of some public calamity? . . . Can images and statues without sense have the least influence in determining the will of God?"—(Pp. 425, 426.) And he shews from Arnobius, Porphyry, and Celsus, that the ancients defended the use of images by the very same arguments as those used by the Roman Catholics.—P. 429.

It may be mentioned here, that the publication of this answer to the French Curé's letter produced so great an effect, that the Curé himself bought up all the unsold copies of his own pamphlet, as we are informed by Mr. Gilly; so that Mr. Lowther was unable to procure a single impression.

We have made so many extracts from the author's work, that our readers can in some sort judge for themselves of his manner of writing and the force of his reasoning; and we may venture to appeal to their judgment, whether his mind seems to have acquired any of that rust which many would suppose inevitable from the obscure retirement in which he passed his days; or whether it does not retain all that readiness and polish which is commonly maintained by the collision of men and of opinions in the busy scenes of the world. Upon reflection, however, we should perhaps be led to expect this very result, and we should be more surprised at meeting with talents so well employed in a rich canon or court confessor of Turin, than in one of the pastors and captains of that little troop which forms an outpost of the reformed religion, who being always in presence of it's bitterest enemies, must ever be on the alert, and like Solomon's guards, "every man with his sword on his thigh because of fear in the night."

We think also that those who have read this book will agree with us in thanking Mr. Sims for the valuable present he has made to the public, and in requesting him to persevere in the task which he has undertaken of editing the MSS. of the deceased Moderator, of which these *Opuscula* are, we understand, but a small part. At the same time we feel it to be our duty, both with respect to the public and the charitable object which the reverend editor has in view in this publication, to suggest to him the propriety, in future, of not adding a single word to his text, in the way of introduction or illustration, beyond what is necessary to make his author understood.

M. Peyran must stand or fall upon his own unassisted merits. Every addition to what he has written brings with it two great disadvantages. In the first place the expense of the work is increased, and thereby some are deterred from purchasing; and secondly a double risk of rejection is incurred, on the merits of the author himself, and on the merits of his commentator; and this without any adequate advantage; for however valuable the additions of the latter may in themselves be, they cannot drag the author into notice if he be unworthy of it; and if worthy, he does not require their assistance.

We have been led to make these remarks by the bulk of the volume before us, not much more than one-half of which is the work of M. Peyran; the rest consists chiefly of an Introduction and several Appendixes in English by the editor, with all possible respect for whom we are compelled to say, that we do not think they come within our rule of being *necessary* to the due understanding of the author (who is sufficiently clear and explicit), and therefore they might have been omitted with advantage to the work, especially if any sale be anticipated on the continent, where the English half of the work would be generally useless.

We have already alluded to the object of this publication, which is for the benefit of the daughter and two sons of the deceased Moderator, who died in 1823, in very straitened circumstances, at the age of seventy-one; when such was the respect felt by all parties for his character, that his body was accompanied to the grave by great numbers of his Roman Catholic neighbours, notwithstanding a prohibitory order.

M. Peyran studied at Geneva, and after his return to the vallies he kept the Latin school two years, served the churches of Maneille Praly and Villesèche sixteen, and in 1791 became pastor of Pomaret and Moderator, which office had been borne by his father and grandfather. He inherited a small patrimony; but expenses incidental to his office of Moderator, and those occasioned by the wars which have desolated the country, obliged him to contract debts which have swallowed up all his property and left nothing for his children.

We think we cannot conclude this article better than by giving Mr. Gilly's account of the visit he paid to the late Moderator about three months before his death, because, besides being extremely interesting in itself, it cannot fail of interesting those who read it in favour of the orphan family for whose benefit the work is published.

Mr. Gilly with his companions, being admitted into the humble cottage of the Moderator, were conducted

Up a narrow staircase through a very small bed-room, the size of which was still further contracted by several bookcases. This led into another bed-room more amply provided still with shelves and books. The apartment was about fourteen feet square, low, and without any kind of decoration of paint or paper hanging . . . . At a small fire, where the fuel was supplied in too scanty a portion to impart warmth to the room, and by the side of a table covered with

books, parchments, and manuscripts, sat a slender feeble looking old man, whose whole frame was bowed down by infirmity . . . His dress consisted of a shabby time-worn black suit, and worsted stockings so darned and patched, that it is difficult to say whether any portion of the original hose remained. Over his shoulder was thrown what once had been a cloke, but now a shred only.

M. Peyran was upwards of seventy-one years of age (says Mr. Gilly) at the time we saw him; the whole of his income did not exceed 1000 francs, or about £40 a year; and with this pittance he had been obliged to meet the demands of a family, the calls of charity, the incidental expenses of his situation as Moderator, and the additional wants of age, sickness, and infirmity. An accident occasioned by the kick of a mule had added to the ills of his condition. A large and prominent rupture, and an incurable weakness, were increased by his inability to procure surgical aid as often as he required it. For two years he underwent excruciating pain, and had his means enabled him to obtain the medical assistance which his case demanded, the malady might have been materially if not effectually alleviated.

The welcome which we received from our venerable host was expressed with all the warmth and sincerity of one whose kindly feelings had not yet been chilled by years or sufferings: and the manner in which it was delivered displayed a knowledge of the world, and a fine tact of good breeding, which are not looked for in Alpine solitudes, or in the dusty study of a recluse. . . .

Our conversation was held generally in French; but when I engrossed his discourse to myself we spoke in Latin, as being the language in which we could not mistake each other. . . . Nothing could be more choice or classical than his selection of words; and I was not more surprised by his fluency of diction, than by the extraordinary felicity with which he applied whole sentences from ancient poets, and even prose authors, to convey his sentiments.

The probable restoration of the English pensions to the Vaudois Clergy being mentioned, M. Peyran clasped his hands and exclaimed,

“O mihi tam longæ maneat pars ultima vite,  
Spiritus et quantum sat erit tua dicere facta!”

Speaking of the resumption by the Sardinian government of the lands granted by Napoleon to the Vaudois Clergy, he said,

“Vivi pervenimus advena nostri,  
Quod nunquam veriti sumus, ut possessor agelli  
Diceret, hæc mea sunt, veteres migrate coloni.  
Nunc victi tristes, quoniam sors omnia versat” . . . .

The manner in which he pronounced the last words was particularly moving; he dwelt upon the words *veteres* and *tristes*, as being peculiarly applicable to his own case, deprived, as he had been, in his old age of what would have constituted his maintenance and comfort.

M. Peyran spoke with so much rapidity, and his thoughts followed each other in such quick succession, that he never suffered himself to be at a loss for words. If the Latin term did not immediately occur to him, he made no pause, but instantly supplied its place by a French or Italian phrase. This animation of manner had such an effect upon his whole frame, that very soon after we began to converse with him, the wrinkles seemed to fall from his brow, a hectic colour succeeded to the pallidness of his countenance, and the feeble and stooping figure which first stood before us elevated itself by degrees, and acquired new strength and energy.

M. Peyran's bookshelves were loaded with more than they could well bear; and when I noticed the number of volumes which lay scattered about the room, or were disposed in order wherever a place could be found for them, he told me that if he were now in possession of all that once were his, the whole of his own and the adjoining house would be insufficient to contain them. He said



he had bought a great many himself, but the principal portion of his library was the accumulation of his father and grandfather, and of more distant ancestors, and expressed much regret that he could no longer display the folios and curious old MSS. that had been handed down to him. I asked what had become of them. 'They have been sold,' he replied, with considerable emotion; for he had been compelled to part with them from time to time, to purchase clothes and even food for himself and family.

After we had been some little time with M. Peyran, he produced a packet of papers and parchments, which he opened in a sort of fidgetty haste and appeared anxious to submit to our inspection. . . . One paper contained the letters of orders of his maternal grandfather, who was ordained by Dr. Robinson Bishop of London, . . . and licensed by the same prelate as tutor in a nobleman's family. The others were some letters from a mercantile family of the first distinction in London, to whom he thought himself distantly related. He was interested, he said, in these documents, not on his own account, because time was advancing rapidly with an old man like himself, but for his children's sake; they were what they might carry into the world as proofs of their connexion with England. . . .

He pointed to the works of Tillotson, Barrow, and Taylor, which still enriched his bookcase, and declared that every time he read them he was more and more gratified by the light which these English divines had thrown upon truths for their adherence to which his poor brethren had been so often obliged to conceal themselves in their mountain fastnesses. 'But remember,' said the old man with conscious and becoming pride, 'remember that you are indebted to us for your emancipation from papal thralldom. We led the way, we stood in the first rank, and against us the first thunderbolts of Rome were fulminated; the baying of the blood-hounds of the Inquisition was heard in our vallies before you knew its name.' . . .

At the door of his humble presbytery the aged Moderator wrung our hands and said farewell with every symptom of regret at parting. He stood at the threshold watching our departing steps; and the last sight that I had of his long grey locks floating in the wind left an impression that will not soon be removed. . . .

Such was our visit to the successor of the bishops of the purest church in Italy, whose necessities were such, that we felt bound by a sacred sense of duty to run the hazard of wounding those feelings of pride, which every man of sensibility must retain even amid the most urgent poverty, by pressing upon his acceptance a heart-offering for the purchase of a few of those comforts which his age and infirmities required. I have had many struggles before I could make up my mind as to the propriety of stating this circumstance; and nothing could have induced me to do it, but the persuasion that it will put the case in the strongest light, and shew at once the deplorable situation to which many of these pastors are reduced.—*Gilly's Narrative of an Excursion to the Mountains of Piemont, chap. 4.*

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ART. II.—*A Farewell Sermon, preached in the Parish Church of Hodnet, Salop, by Reginald Heber, D.D. Bishop of Calcutta. Second Edition. Shrewsbury: 1826.*

*A Charge delivered to the Clergy of the Diocese of Calcutta, at the Primary Visitation of the Right Rev. Reginald Heber, D.D. Lord Bishop of Calcutta. London. Murray: 1827.*

THE dust of two English bishops, — we might almost say, two English martyrs, — has now mixed itself with the soil of Hindostan. Let us hope that their remains have given a sort of consecration to

that vast territory, and marked it out, in the sight of men and angels, as a portion of the Redeemer's inheritance. Reflections and anticipations like these are greatly needed to support us under the loss of two such men as Middleton and Heber, and under the bitter disappointment inflicted on the Church by the policy which (we fear) has appointed only a single successor to those venerable and illustrious prelates. We will not speculate on the reasons which have rendered the State deaf to the intreaties of the Church; which have again consigned to one spiritual governor and director a field scarcely too extensive for the labours of an apostolic college; and which tend to fix on our Protestant institutions the reproach of a languid zeal for the highest interests of mankind. We cannot, however, altogether repress the "searchings of heart," and the painful bodings, occasioned by this prodigy of lukewarmness or frugality. We cannot forget that it reduces the individual who takes this overpowering charge upon himself to a most appalling alternative. It compels him to go forth to his labours, either with a resolution to offer up his health and life in the cause, and probably to bring on a *speedy* repetition of the mischiefs that must always attend a suspension of the episcopal functions; or, it drives him to an adoption of the maxim which all over-laboured functionaries are strongly tempted to call in to their relief; we mean the notable aphorism, that where business is too heavy to be properly disposed of, the only way to get through it at all is, *by all means to take it easily!* We positively shudder at the guilt of *deliberately* reducing to such an alternative even the most exalted virtue and piety; and we are willing to take refuge in the surmise, that the turmoil and confusion of secular and political interests have naturally the effect of deadening the religious sensibilities of statesmen, and of making them, in a great degree, unconscious of the evils inflicted on mankind by inattention to their moral and spiritual improvement. To be sure, this is but a melancholy sort of retreat from painful feelings! It is, however, somewhat less wretched than the belief that our temporal governors are capable of wilfully trifling with the most precious and important of all the concerns committed to their care.

We are further encouraged to "possess our souls in peace" under this disastrous repulse of the Church's suit to the Government, by the recollection, that the great interests at stake are under the especial care of Him who is always able and watchful to extract good from evil, and to overrule the worst counsels of man to His own praise and glory. In His good time, we trust, the mighty harvest of India shall be duly provided with labourers; and the rulers of this land awakened to a due sense of the responsibility imposed by a connexion with that country. Should they at last be roused to a full perception of their duty, even by a succession of such sacrifices as we have

recently deplored, the price, costly as it would be, would scarcely be too great for the purchase of so blessed a consummation.

We gladly turn aside from these oppressive considerations to indulge ourselves in a momentary recollection of the great man who laid the foundation of our Indian Church. To some of our fraternity Bishop Middleton was very intimately known: and that knowledge enables us to pronounce, that, in some respects his character has been egregiously mistaken. With the loftier and grander features of that character the world is now tolerably familiar: but it may, perhaps, surprise many to learn that, by nature, he was singularly sportive and playful; that to him no mere earthly delight seemed equal to the relaxation and abandonment of a social circle; and that, when surrounded by a few friends who possessed his confidence and attachment, nothing could be more winning or more animating than his society. His vast stores of erudition, his ready memory, and his keen perception of humour, (always kept "*within the limits of becoming mirth*,") rendered him one of the most instructive and entertaining of companions. Among his severest sacrifices in India he used to reckon the loss of that sort of conversation which is enlivened by the brisk and frequent interchange of classical application and allusion:—one of the most innocent, and at the same time most delightful, recreations that can be enjoyed by a finished scholar, but which it can be scarcely reasonable to expect in a society so peculiarly constituted as that of India. We mention this circumstance purely to shew how open he was to all those blameless and "*unreproved pleasures*" which sweeten the repose and leisure of superior minds.

With regard to his personal demeanour we are not ignorant, that, by some, it was thought to be rather too deeply stamped with official solemnity, and even sternness. *If* this were the case, we are quite satisfied that the peculiarity was connected with his lively and habitual sense of duty; certainly with no failing so discreditable as personal arrogance. He was placed in a post of almost unexampled difficulty; in a new situation which demanded inflexible firmness and unwearied vigilance, and which, naturally enough, led him to believe that it could scarcely be safe for him to lay aside for a moment, the high public character which he was called upon to maintain without compromise. Under these very peculiar and trying circumstances, it would not be surprising if the posture of dignity, which he often felt himself compelled defensively to assume, should gradually and imperceptibly have given to his manner an air of constraint and reserve, which were very far from natural to the man.

Again, there never perhaps existed an individual so *intensely* anxious to do right as Bishop Middleton: and this incessant solicitude, acting upon a constitution which, though robust, was unusually sensitive,

may have given him, at times, an appearance of irritability and agitation. It is truly wonderful,—(and it shews the depth and power of the principles which supported him)—that the perpetual influence of this acute sensibility should, to the last, have left his strength and steadiness of purpose wholly unimpaired. That it must have rendered the process of arriving at his decisions extremely harassing, there can be no doubt: but when his resolution was once formed, he remained firm and unshaken. It is highly probable, however, that this long continued wear of spirits may have hastened the period at which he was to sink under his burden.

But we will no longer seek to disclose his virtues, or to draw forth his failings from "their dread abode." His virtues are laid up as a treasure, which is become the invaluable and sacred property of the public. His failings, it were almost impious to doubt, will find abundant mercy at the hand of that God, whom he served with heart and soul and strength!

The imagination can perhaps scarcely picture a contrast, in some respects, more striking than that which was exhibited in the characters of Bishop Middleton and his successor! It is, nevertheless, such a contrast as may well exist between two great and good men. Many qualities, of course, they had in common. Each was distinguished by rich and various mental accomplishments, by a noble and almost saint-like disinterestedness, and by a thorough dedication of himself to the holy cause which called them forth from their country. But in the general "*form and pressure*" of their minds, they were totally dissimilar. It seems, however, to have been most providentially appointed that each should carry with him those peculiar qualifications which were required by the respective circumstances in which he was placed. Without the unbending constancy of Bishop Middleton, it is doubtful whether the foundations of the Episcopal Church in India could have been solidly and permanently laid. But when that great work was once accomplished, the same stern energy would hardly be required for carrying on the superstructure, and applying the decorations, and executing the details of the mighty and glorious design. When Bishop Heber arrived, the Indian public had been taught to regard Episcopacy with deep respect. The commanding qualities of the first Bishop had secured for it the veneration of the community, and had left to his successor the more delightful task of engaging in its behalf their attachment and fidelity. And never, surely, was any human being more consummately adapted than that successor for the office of conciliation! The singleness of his heart, the simplicity of his manners, the heavenly sweetness of his temper, the passionate devotion of all his faculties to the work of an Evangelist, bent towards him the hearts of all people as the heart of one

man. They who at first were surprised at the unostentatious plainness of his demeanour, were soon overpowered with admiration at the vast resources and genuine dignity of his mind. The result has been that, in the course of twelve years, the labours of these two men have surrounded the Indian Church with the reverence and affection of her children, and have associated Episcopacy in the public mind, with every thing that is admirable in learning and genius, or sublime in piety and virtue! It is highly gratifying to know, that the period which has elapsed since the death of Heber has been an interval of intense solicitude in India; and that our countrymen there have been looking out with "earnest expectation" for a worthy successor to the prelates they have lost.

The person on whom the choice has fallen has two glorious models before him. We doubt not that he will make them the objects of his constant study, and that he will endeavour to walk in their steps with a holy and pious emulation. If so, the prayers of all good men will go with him, and, we trust, the blessing of God will descend upon his labours.

The two publications at the head of this article may be considered respectively as the last of Heber's pastoral labours in England, and the commencement of his more arduous toils in Hindostan. The Farewell Sermon was addressed to his parishioners at Hodnet, a few weeks before he sailed. It is probably well known to most of our readers, that the living of Hodnet, which he had then held for some years, is a very valuable one; that he had built himself a residence there, and that the place was endeared to him by every circumstance that could make a separation from it exquisitely painful. He was in possession of every earthly comfort; he had the means of doing good on a large and liberal scale; and his spiritual labours had secured him the love and veneration of his whole parish. He had, moreover, been recently appointed to the office of preacher at Lincoln's Inn, a post which varied his life by a frequent enjoyment of the best literary society in London. If there was any one individual in the empire to whom a removal from his native land would be more full of anguish than another, assuredly Heber must have been the man. He had every thing which can render existence delightful. Yet all these things he was prepared to count as loss, when the voice of the Eternal Master called him to a larger sphere of usefulness. The Lord had need of him in a distant land. He was summoned to visit "the dark and cruel places of the earth;" and thither he accordingly went, with the alacrity of one who had brought every thought and every desire to the obedience of Christ. But the trial must have been hard to flesh and blood! Some human pangs must have been felt, and some human tears must have been dropt, as the moment of separation drew

nigh. We can easily imagine what an effort it must have cost him to brace his powers to a firmness that would "bear him stiffly up" under the delivery of this farewell; and we can picture to ourselves the overflowing sorrow with which it would be heard by those who were about to suffer so calamitous a bereavement! It seems a sort of unholy mutilation to tear away from the context any part of this unlaboured and beautiful address, and yet it would be an abandonment of our duty to leave our readers without a specimen. His text is 1 Pet. ii. 11. which suggests to all Christians the necessity of remembering, that, in this world, they are but "strangers and pilgrims." This notion he seizes, and illustrates with singular vividness and beauty.

Is it necessary for me to prove the fitness of this comparison, or how truly the life of man is, in these passages, described as a pilgrimage? Which of us is there whose experience may not bear abundant witness to the changeable nature of our prospects in the world; the uncertainty of our best laid plans, the insecurity of our firmest possessions? Where shall the man be found who, for long together, continueth in one stay? Which of us does not behold and feel himself and every thing around him, with various speed, but with equal certainty, hasting on to dissolution and decay, while all which we endure, and all which we enjoy, has no more comparative permanence than our good or bad reception in an inn, or the still briefer accidents of a voyage? Life bears us on like the stream of a mighty river. Our boat, at first, glides gently down the narrow channel, through the playful murmurings of the little brook and the windings of its grassy border. The trees shed their blossoms over our young heads; the flowers on the brink seem to offer themselves to our young hands; we are happy in hope, and we grasp eagerly at the beauties around us; but the stream hurries us on, and still our hands are empty.

Our course in youth and manhood is along a wider and deeper flood, and amid objects more striking and magnificent. We are animated by the moving picture of enjoyment and industry which passes before us, we are excited by some short-lived success, or depressed and rendered miserable by some equally short-lived disappointment. But our energy and our dependence are both in vain. The stream bears us on, and our joys and our griefs alike are left behind us; we may be shipwrecked but we cannot anchor; our voyage may be hastened but it cannot be delayed; whether rough or smooth, the river hastens towards its home, till the roaring of the ocean is in our ears, and the tossing of his waves is beneath our keel, and the lands lessen from our eyes, and the floods are lifted up around us, and the earth loses sight of us, and we take our last leave of earth and its inhabitants, and of our further voyage there is no witness but the Infinite and Eternal!

And do we still take so much anxious thought for the future days, when the days which are gone by have so strangely and uniformly deceived us? Can we still so set our hearts on the creatures of God, when we find, by sad experience, that the Creator only is permanent? Or shall we not rather lay aside every weight and every sin which does most easily beset us, and think of ourselves henceforth as wayfaring persons only, who have no abiding inheritance but in the hope of a better world, and to whom even that world would be worse than hopeless, if it were not for our Lord Jesus Christ, and the interest which we have obtained in his mercies?—P. 9—11.

He then proceeds thus :

But if such are the considerations which (taken as a general truth, and stated in general language) the uncertainty of mortal life is always calculated to awaken in us, more especially have thoughts of this nature been called up in my mind by the near approach of that time when my ministerial labours among you must

have an end; when I must give over, into other hands, the task of watching over your spiritual welfare, and when many, very many, of those with whom I have grown up from childhood, in whose society I have passed my happiest days, and to whom it has been, during more than fifteen years, my duty and my delight (with such ability as God has given me) to preach the gospel of Christ, must, in all probability, see my face in the flesh no more.

Under such circumstances, and connected with many who now hear me by the dearest ties of blood, of friendship, and of gratitude, some mixture of regret is excusable, some degree of sorrow is holy. I cannot, without some anxiety for the future, forsake, for an untried and arduous field of duty, the quiet scenes where, during so much of my past life, I have enjoyed a more than usual share of earthly comfort and prosperity. I cannot bid adieu to those with whose idea almost every recollection of past happiness is connected, without many earnest wishes for their welfare, and (I will confess it) without some severe self reproach, that, while it was in my power, I have done so much less than I ought to have done to render that welfare eternal.

There are, indeed, those here who know, and there is One above all who knows better than any of you, how earnestly I have desired the peace and the holiness of His church: how truly I have loved the people of this place; and how warmly I have hoped to be a means in His hands of bringing many among you to glory. But I am at this moment but too painfully sensible that, in many things, yea in all, my performance has fallen short of my principles; that neither privately nor publicly have I taught you with so much diligence as now seems necessary in my eyes,—nor has my example set forth the doctrines in which I have, however imperfectly, instructed you. Yet, if my zeal has failed in steadiness, it has never been wanting in sincerity. I have expressed no conviction which I have not deeply felt; have preached no doctrine which I have not steadfastly believed: however inconsistent my life, its leading object has been your welfare, and I have hoped and sorrowed, and studied and prayed for your instruction, and that you might be saved. For my labours, such as they were, I have been, indeed, most richly rewarded, in the uniform affection and respect which I have received from my parishioners; in their regular and increasing attendance in this holy place and at the Table of the Lord; in the welcome which I have never failed to meet in the houses both of rich and of poor;—in the regret, (beyond my deserts and beyond my fullest expectations) with which my announced departure has been received by you; in your expressed and repeated wishes for my welfare and my return; in the munificent token of your regard with which I have been this morning honoured;\* in your numerous attendance on the present occasion, and in those marks of emotion which I now witness around me, and in which I am myself well nigh constrained to join.

For all these accept such thanks as I can pay; accept my best wishes: accept my affectionate regret: accept the continuance of those prayers which I have hitherto offered up for you daily, and in which, whatever, and wherever my sphere of duty may hereafter be, my congregation of HOPEFUL shall (believe it!) never be forgotten. But accept, above all, as the best legacy which I can leave behind me, a few plain words of advice, such as are suggested by my text and by the circumstances under which I now address you; and such as, if duly borne in mind by each of us, will strip our separation of its most painful features, and secure to us, if our faith is true, a more blessed meeting hereafter.—P. 12—15.

And towards the conclusion he returns to the consideration that life is a pilgrimage, and presses it on the hearts of his hearers with affectionate solemnity.

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\* A handsome silver tureen had been given to the author by his parishioners, in a manner the most impressive and gratifying to his feelings.



Would to God, indeed, that I could hope to leave you all as truly at peace with each other, as, I trust and believe, there is peace between myself and you! Yet, if there be any here whom I have at any time offended, let me entreat his forgiveness, and express the hope that he has already forgiven me. If any who thinks he has done me wrong (I know of none), let him be assured that the fault, if it were one, is not only forgiven but forgotten. And, let me earnestly entreat you all, as it may be the last request which I shall ever make, the last advice which I shall ever offer to you—Little children, love one another and forgive one another, even as God, for Christ's sake, hath loved and forgiven you!

Nor are they the duties only which we owe to our enemies and our friends which are to be learned from the consideration of our pilgrim state on earth; and from the uncertainty of all things round us. Pilgrims as we are, in that very name the fact is implied that "we seek a country;" and we are encouraged to look forward to a better and more enduring home. Divided as we soon must be, we are taught that, to those who love the Lord, no parting can be eternal; and, even in the warmth of our early attachments, (when those attachments are allowable and holy), we have the strongest motive for endeavouring so to pass through the journey of life, as, that, after death, we may meet those whom we love in happiness. I do not forbid, I would not, for worlds, even damp or discourage those pure domestic affections, those sacred friendships and harmless and useful predilections of kindred, of country, of neighbourhood, which make up so much of the general happiness of mankind, and without which the world would be, still more than we find it, a vale of tears and misery! We do well to love our kindred; we do well to cling to our friends; we do well (uncertain as the possession may be) to value their love while it yet is spared to us, to fear their loss, and to sorrow over their separation from us. But, let us ask ourselves, how, if we cannot, even for a few years, lose sight, without sorrow, of a relation, a friend, a neighbour; if we cannot cover up a kinsman in his grave without some natural tears; if I cannot leave you now, for a distant land, without a pang of more than common bitterness; how shall we endure, hereafter, to see our lots in the day of judgment determined in different worlds, and that great gulph extending itself between us which is for ever to divide the righteous and the ungodly? And, reflecting on these things, let us, for God's sake, for our friends' sake, and for our own; as we love our friends, as we love ourselves, and desire that neither we nor they should sorrow everlastingly, prepare them by advice and ourselves by repentance, so to part for a time as that our parting may be for a time only: but that the parent may embrace the glorified form of his child, the husband of his wife, and the friend of the sharer of his confidence, in that land where every tear shall be wiped from every eye, where no unkindness shall wound, no suspicion alienate, but where those virtuous affections which were tried and purified here, shall reap their reward of eternal indulgence and enjoyment!—P. 17—19.

From his Primary Charge in India we select, first, his exquisite delineation of the duties of an Indian Chaplain.

It is, indeed, most true, that those men would be much mistaken who should anticipate, in the fortunes of an Indian chaplain, a life of indolence, of opulence, of luxury. An Indian chaplain must come prepared for hard labour in a climate where labour is often death; he must come prepared for rigid self-denial in situations where all around him invites to sensual indulgence; he must be content with an income liberal, indeed, in itself, but very often extremely disproportioned to the charities, the hospitalities, the unavoidable expenses, of his station. He must be content to bear his life in his hand, and to leave, very often, those dearer than life to His care who feeds the ravens.

Nor are the qualifications which he will need, nor are the duties which will rest on him, less arduous than the perils of his situation. He must be no uncourtly recluse, or he will lose his influence over the higher ranks of his

congregation. He must be no man of pleasure, or he will endanger their souls and his own. He must be a scholar, and a man of cultivated mind, for, in many of his hearers (wherever he is stationed), he will meet with a degree of knowledge and refinement which a parochial minister in England does not often encounter, and a spirit, sometimes of fastidious and even sceptical criticism, which the society, the habits, and, perhaps, the very climate of India, has a natural tendency to engender. He must condescend to simple men, for here, as elsewhere, the majority of his congregation will, nevertheless, be the ignorant and the poor.

Nor, in his intercourse with this humble class of his hearers, must he anticipate the same cheering circumstances which make the house of the English parochial minister a school and temple of religion, and his morning and evening walk a source of blessing and blessedness. His servants will be of a different creed from himself, and insensible, in too many instances, to his example, his exhortations, and his prayers. His intercourse will not be with the happy and harmless peasant, but with the dissipated, the diseased, and often, the demoralized soldier. His feet will not be found at the wicker gate of the well-known cottage; beneath the venerable tree; in the grey church-porch, or by the side of the hop-ground and the corn-field; but he must kneel by the bed of infection or despair, in the barrack, the prison, or the hospital.

But to the well-tempered, the well-educated, the diligent and pious clergyman, who can endear himself to the poor without vulgarity, and to the rich without involving himself in their vices; who can reprove sin without harshness, and comfort penitence without undue indulgence; who delights in his Master's work, even when divested of those outward circumstances which in our own country contribute to render that work picturesque and interesting; who feels a pleasure in bringing men to God, proportioned to the extent of their previous wanderings; who can endure the coarse (perhaps fanatical) piety of the ignorant and vulgar, and listen with joy to the homely prayers of men long strangers to the power of religion; who can do this, without himself giving way to a vain enthusiasm; and whose good sense, sound knowledge, and practical piety, can restrain and reclaim the enthusiasm of others to the due limits of reason and scripture; to him, above all, who can give his few leisure hours to fields of usefulness beyond his immediate duty; and who, without neglecting the European penitent, can aspire to the further extension of Christ's kingdom among the heathen;—to such a man as Martyn was, and as some still are (whom may the Lord of the harvest long continue to his church!) I can promise no common usefulness and enjoyment in the situation of an Indian chaplain.

I can promise him, in any station to which he may be assigned, an educated society, and an audience peculiarly qualified to exercise and strengthen his powers of argument and eloquence.—I can promise him, generally speaking, the favour of his superiors, the friendship of his equals, and affection, strong as death, from those whose wanderings he corrects, whose distresses he consoles, and by whose sick and dying bed he stands as a ministering angel!—Are further inducements needful? I yet can promise more. I can promise to such a man the esteem, the regard, the veneration of the surrounding Gentiles; the consolation, at least, of having removed from their minds, by his blameless life and winning manners, some of the most inveterate and most injurious prejudices which oppose, with them, the reception of the gospel; and the honour, it may be, (of which examples are not wanting among you,) of planting the cross of Christ in the wilderness of a heathen heart, and extending the frontiers of the visible church amid the hills of darkness and the strongholds of error and idolatry.—P. 6—10.

We cannot forbear to insert the awful and indignant rebuke with which he chastises that hollow and double-minded calumniator of India, the Abbé Dubois. Having spoken of the vast growth of missionary enterprise, he adds,

Nor can it be a matter of reasonable surprise to any of us, that the exertions of this kind, which the last fifteen years have witnessed, should have excited a mingled feeling of surprise and displeasure in the minds, not only of those who are strangers to the powerful and peculiar emotions which send forth the Missionary to his toil, but of those who, though themselves not idle, could not endure that God should employ other instruments besides; and were ready to speak evil of the work itself, rather than that others who followed not with them should cast out devils in the name of their common Master. To the former of these classes may be referred the louder opposition, the clamours, the expostulation, the alarm, the menace and ridicule which, some few years ago, were systematically and simultaneously levelled at whatever was accomplished or attempted for the illumination of our Indian fellow-subjects. We can well remember, most of us, what revolutions and wars were predicted to arise from the most peaceable preaching and argument; what taunts and mockery were directed against scholars who had opened to us the gates of the least accessible oriental dialects; what opprobrious epithets were lavished on men of whom the world was not worthy. We have heard the threats of the mighty; we have heard the hisses of the fool; we have witnessed the terrors of the worldly wise, and the unkind suspicions of those from whom the Missionary had most reason to expect encouragement. Those days are, for the present, gone by. Through the Christian prudence, the Christian meekness, the Christian perseverance and indomitable faith of the friends of our good cause, and through the protection, above all, and the blessing of the Almighty, they are gone by! The angel of the Lord has, for a time, shut the mouths of these fiercer lions, and it is the false brother now, the pretended fellow-soldier in Christ, who has lift up his heel against the propagation of the Christian Gospel.

But trust it is that the power of Anti-Christ hath worked hitherto and doth work. Like those spectre forms which the madness of Orestes saw in classical mythology, the spirit of religious party sweeps before us in the garb and with the attributes of pure and evangelical religion. The Cross is on her shoulders, the chalice in her hand, and she is anxiously busied, after her manner, in the service of Him by whose holy name she also is called. But outstrip her in the race, but press her a little too closely, and she turns round on us with all the hideous features of envy and of rage. Her hallowed taper blazes into a sulphurous torch, her hairs bristle into serpents, her face is as the face of them that go down to the pit, and her words are words of blasphemy!

What other spirit could have induced a Christian Minister, after himself, as he tells us, long labouring to convert the heathen, to assert that one hundred millions of human beings,—a great, a civilized, an understanding, and most ancient people, are collectively and individually under the sentence of reprobation from God, and under a moral incapacity of receiving that Gospel which the God who gave it hath appointed to be made known to all?

What other spirit could have prompted a member of that church which professes to hold out the greatest comfort to sinners, to assert of a nation with whom, whatever are their faults, I, for one, should think it impossible to live long without loving them, that they are not only enslaved to a cruel and degrading superstition, but that the principal persons among them are sold to all manner of wickedness and cruelty; without mercy to the poor; without natural affection for each other; and this with no view to quicken the zeal of Christians, to release them from their miserable condition, but that Christians may leave them in that condition still, to the end that they may perish everlastingly?

What other spirit, finally, could have led a Christian Missionary, (with a remarkable disregard of truth, the proofs of which are in my hands,) to disparage the success of the different Protestant Missions; to detract from the numbers, and vilify the good name of that ancient Syrian church, whose flame, like the more sacred fire of Horeb, sheds its lonely and awful brightness over the woods and mountains of Malabar, and to assure us, (hear Oh Israel!) in the same treatise, and almost in the same page, that the Christians of India are

the most despised and wretched of its inhabitants; that whoever takes up the Cross, takes up the hatred of his own people, the contempt of Europeans, loss of goods, loss of employment, destitution, and often beggary; and yet that it is *interest alone*, and a love of this world, which has induced in any Hindu, even a temporary profession of the gospel?

And this is the professed apologist of the people of India! My brethren, I have known the sharpness of censure, and I am not altogether without experience in the suffering of undeserved and injurious imputations. And, let the righteous smite me friendly, I shall receive it (I trust in God) with gratitude. Let my enemy write a book, so he be my open enemy, I trust (through the same Divine aid) to bear it or to answer it. But whatever reproofs I may deserve, to whatever calumnies I may be subjected, may the mercy of Heaven defend me from having a false friend for my vindicator!—P. 16—21.

We cannot better conclude our notice of this admirable composition, than by extracting the following noble testimony to the exalted worth of his predecessor.

It was by a more than usual attention to the consistency of his appropriate character, and to the paramount and indispensable necessity of his appropriate pursuits and duties, that the character of Bishop Middleton became that which you beheld, and that which he, for the example of us all, has left behind him. That great and good man, had his mind been attracted to secular objects, possessed much of every quality on which the world bestows its favour. But, though his memory was stored with all profane and civil literature, the application of his learning and talents was to ecclesiastical purposes only. He ranked among the very foremost critics of his age, yet it was to scriptural criticism only that his acumen was directed. He had, I am assured, an inexhaustible supply of lighter and more elegant literature, yet he sought to be remembered as a preacher and a theologian only. Nay, more, when his life-long labours were at length drawing near their term, as if fearing the applause of men, even in those branches of study which were strictly appropriate and ministerial, he consigned, as a last sacrifice, his laboured manuscripts to the flames, content to live in the memory of those who personally knew, and loved, and honoured him, and desiring no other reward than the mercy of Him to whom his thoughts, his studies, and his prayers, had been long and steadily dedicated.

One monument, however, he has left behind of the zeal which prompted, the wisdom which planned, and the liberality which largely contributed to it, which must long preserve his name in the grateful recollection of the Indian church, and which bids fair, under the Divine protection, to become eventually a greater blessing to these extensive lands, than any which they have received from their foreign lords, since the gate was first opened by the Portuguese to the commerce and conquest of Asia.—P. 32—34.

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ART. III.—*The Office of the Christian Teacher considered. A Sermon preached at St. Giles's Church, Reading, at the Primary Visitation of the Lord Bishop of Salisbury, by the Rev. H. H. MILMAN, Professor of Poetry, Late Fellow of Brasenose College, Oxford, and Vicar of St. Mary, Reading.* London: Murray.

"The philosophy of preaching," says Mr. Milman, after an impressive introduction of the subject, exhibiting the necessity of a clergyman's studying the wisest, as well as practising the most expedient system of instructing his congregation, "the philosophy of preaching must be sought in the profoundest science—that which investigates the nature of the human soul. The book which

we must study is the inner man, that dwelling of the immaterial principle, by which we comprehend truth, and apply what we comprehend to the regulation of external action.

"Now the human soul is accessible through these principal faculties: the imagination, the reason, and the affections. We embrace truth, because it is vividly represented before us; because it is enforced by conclusive argument; or because it has gained an interest in the breast, and conciliated our affections in its favour. We believe the death of Christ, 1. Because we behold it in all its striking and awful circumstances, depicted, as it were, within our minds; we behold the agony, the writhing limb, the streaming wound, the head bowed down in resignation, the convulsions of nature, the darkened sun: we hear the cry re-echoed, as it were, within us,—*'Father, forgive them, they know not what they do:'* and the vivid reality of the scene, thus conjured up by the magic power of the imagination, extorts from us, as from the centurion, the humble and sincere confession—*'Of a truth, this man was the Son of God.'* We believe the death of Christ, 2. Because, by the succinct rules of reasoning, we are convinced as to the truth of the evangelic history. We have rigidly examined the evidences of the faith; our doubts are satisfied, our difficulties overcome: we acknowledge the impossibility of tracing such a religion to any source but to the Divinity: we pay the demanded homage from conviction, and can no more resist the conclusive appeal, than the unerring certainty of the strictest demonstration. We believe the death of Christ, 3. Because, as sinners, the doctrine of the atonement comes immediately home to our feelings; our conscience acknowledges the necessity of a propitiation for our offences, more precious and valuable than we can offer. The mercy of our heavenly Father in sending his only-begotten Son to die for our sins upon the cross, pleads, as it were, its own cause within us: we believe, because the consolation which the doctrine affords is its own most powerful argument.

"That faith then will obviously be most complete, permanent, and influential, which shall emanate at once from the imagination, the reason, and the feelings. All these avenues, therefore, to the understanding and heart of man, the Christian teacher must seize and occupy; his commanding influence must thus take possession of the whole soul. For although the faculties may in this manner be considered separate and distinct, they are indissolubly connected, they reciprocally excite and enlighten each other. The imagination brings the evidence more vividly home to the reason; the reason, without losing its independence, may to a certain degree be influenced by the feelings; and what feelings are so strong and permanent as those which are sanctioned and stimulated by reason."—P. 9—11.

Having thus stated and exemplified his views of what may be very justly denominated the philosophy of preaching, Mr. Milman proceeds to exhibit separately, and more at length, the offices of the several faculties of the human soul, as their influences unite in the formation of a perfect and operative religion,—a religion both of the mind and heart. Acknowledging, as all must acknowledge, the danger of allowing too great a sway to the imagination on any subject, and more particularly on that which is the most important of all, he is very far from coinciding with those who would wholly proscribe this faculty as the vehicle of religious instruction, and shows where its instrumentality is indispensable to give vividness to our faith.

Whenever there is a mystery in religion,—and where shall we turn that we are not lost in profound, inevitable, inscrutable mystery?—whenever we pass out of the region of the senses, or the sphere of this brief and immediate present, then that excursive faculty must be summoned to our assistance. The

soul of the Christian is irresistibly impelled to the immaterial world. The history of his religion throws him back into ages long gone by; his anxiety about his own everlasting destination urges him towards the abyss of the eternal future. But the immaterial world is the province and the domain of the imagination: this alone ranges the dim plans of the past, and penetrates into the impervious obscurity of the future. Whatever is spiritual, whatever is perceived by the eye of faith, is perceived through the imagination. Who shall transport us towards the inaccessible throne, on which the God of Scripture, the eternal, the ineffable, the incomprehensible, dwells in his secret majesty? How shall we conceive the agency of invisible angels, or that fatal influence of the powers of darkness? How shall we look back, and apprehend the life, and death, and resurrection of Jesus? How onward, and anticipate the great and awful day of judgment—the earth delivering up its entombed myriads—hell opening to receive the hosts of the wicked—heaven expanding its golden gates, crowded with the white robes of the saints! The active imagination alone can perform this sublime but necessary office. Through the imagination, *the substance of things hoped for*, (an inadequate translation of the pregnant phrase, *ἐλπιζομένων ὑπόστασις*;) is presented before the awakened soul; the imagination furnishes the *evidence of things not seen*, without which the Christian faith would be incomplete and ineffective.—Pp. 12, 13.

In the last sentence of this paragraph, Mr. Milman has been guilty of an inaccuracy. In the heat of composition, he has confounded the office of the *imagination* with the office of *faith*. It is not the imagination which “furnishes the *evidence* of things not seen, without which the Christian faith would be incomplete and imperfect;” but the office of the imagination is to furnish *those things not seen*, of which *faith* is the *evidence*—but the imperfect and ineffectual evidence, unless its objects are vividly embraced by the imagination. But, omitting this trivial error, the whole passage is extremely eloquent. It not only very powerfully describes the legitimate office of the imagination in giving wings to our devotion, but completely establishes the author's position, that unless this faculty is called into the service of religion, one of the most powerful accessories of faith is left unoccupied. In such a case we enter into our Christian warfare unsupported by one of the most efficient of our allies. But this is not all;—we not only lose a friend, but we fail to conciliate a foe. From that inherent activity, from that incapability of rest, which is an essential property of every spiritual substance, all the powers of the soul must be supplied with a constant means of circulation. If we do not direct their energies to holy or beneficial uses, they will spontaneously employ themselves on those which are injurious and degrading. If we include them not among the aids of our salvation, we inevitably, but too late, discover that the enemy avails himself of the agents we have neglected, and directs them as his most immediate and insidious weapons against ourselves. By not interesting the imagination in the cause of religion, we not only fail to strengthen ourselves by the cooperation of a natural friend, but we abandon that friend to be tampered with by our natural opponent; we not only neglect to fortify the barriers of the heart, but we voluntarily leave a breach by

which Satan and his fiends may enter, and, at pleasure, take an entire possession of the fortress.

But still religion must have a firmer ground to stand on, than that which can be offered by the smooth and glossy footing of the imagination: it must have its base firmly established on the reason. If the imagination only is addressed, or if it be allowed an undue predominance, our religion will be as evanescent as every other picture that passes before the internal vision of the fancy; it will be a thing of shadow and illusion only, without substance or reality; it will return to us in seasons of solitude and leisure with a frail and dream-like beauty, but be scared away by the noise and bustle of our daily occupations. To neglect the understanding, therefore, is to offend, not only against common prudence, but against the direct admonition of Scripture; *for, says the apostle, be ready always to give an answer to every man that asketh you a reason of the hope that is in you.*

The office which Mr. Milman ascribes to the reason, in the great concern of our salvation, is extremely well defined; and though the passage which treats the subject may contain, perhaps, but little of originality, we cannot forbear extracting it, for the instruction it conveys is most valuable and important; it may probably catch the attention of some reader to whom the lesson may not be altogether without its use, and must afford to all that species of intellectual gratification which is felt when we meet with the correct and just expression of a sound and favourite opinion.

In religion reason has two functions, with neither of which can we safely dispense. The Bible must be proved the word of God, its authority must be established to the conviction of the understanding, and when its authority is established, its meaning must be ascertained, its precepts limited and defined; that which is of perpetual, and that which is of temporary obligation, set apart; in short, the whole system of Christian doctrine and of Christian practice deduced by legitimate inference from the word of God. It is through the reason of man, and the reason alone, that the Holy Spirit unfolds the real meaning of the inspired writers. The presumptuous pretensions to peculiar illumination, the new revelation of some latent and spiritual meaning, which would be no less than a continual miracle,—these may be, these have been, these perpetually are, the delusions of pious, perhaps, but mistaken men; they are not warranted by the clear promises of God, they clash with and contradict each other, and therefore cannot emanate from the spirit of peace, unity, and concord. When an expositor of Scripture shall guarantee and vindicate his title to any thing by such unquestioned miracles as proclaimed the inspiration of the apostles, then, and not before, can we safely acknowledge his peculiar gifts, receive his dictates with humble obedience, and call him *Master*. But if we have no evidence of the influence of the Holy Spirit within the teacher beyond his own assertion, it is deficient in that testimony which we have a right to demand. It is our duty, therefore, to judge his conclusions, not as those of the infallible spirit of truth, but those of weak and erring man; to apply to them the common rules by which we judge of human reasoning, and reject or receive them accordingly. And, indeed, if reason be the faculty by which we are chiefly distinguished from the rest of the material creation; if it be our title, and, as it were, our sceptre of sovereignty over the world which



we inhabit, can we wonder if it be the charm, the effective instrument, by which the Holy Spirit works for our salvation; which he prefers to any blind, irresistible and imperceptible impulse of our will? This is consistent with the whole system of divine providence, and with the safest exposition of the Holy Scripture.—Pp. 15, 16.

But, as Mr. Milman adds, the duty of the preacher does not only require of him to *reason* concerning the Scriptures, and from the Scriptures, but to enforce as well as explain, to exhort as well as to expound, to interest the heart as well as instruct the understanding. Such, certainly, was the course of the Apostles. We read that when they preached, their hearers were *pricked to the heart*: and when Paul *reasoned of temperance, righteousness, and judgment to come, Felix trembled*. And now, perhaps, we are touching on the most difficult portion of the preacher's office. That the affections should be addressed is perfectly indisputable; but how to treat them with that skill and mastery which is consistent with the temperance of the Spirit of Truth? Every sober-minded Christian, whose religion is in his heart, must deprecate, in a minister of the gospel, a tone of exaggerated sentiment, a striving after strong effect, an over-wrought demand on the affections, a violence of manner, of language and gesticulation, which is not only most miserably inconsistent with the calm and gentle tenor of that Holy Spirit, whose influences he is appointed to cherish, but is also calculated to promote, among his auditors, a state of spiritual disease, which is not the less to be despaired of, from its being accompanied with that sanguine confidence of safety, which is symptomatic of spiritual consumption, and, in the midst of a mortal malady, deludes the patient into a false persuasion of his health. The malignant consequences of this intoxicating—or as it is called by its admirers—this *moving and awakening* style of preaching, are well pointed out by Mr. Milman.

Consciences long hardened and seared, appear suddenly melted and subdued. Men's professions of religion become ardent and vehement; perhaps for a time their practice is entirely altered. But it is the nature of violent excitement, either rapidly to exhaust itself, and thus the good we do is so transient as to be of little value, far inferior to that produced by milder and more tardy persuasion; or another and no less fatal consequence ensues. The appetite for stimulants once excited, craves perpetual and increasing aliment: reason has had nothing to do with the formation of the religious character, and therefore is not called in to regulate its future proceedings. The whole is passion and feeling, impulse and agitation. The more violent, therefore, and extravagant the doctrine, the greater the excitement; and as the excitement was the original convincing testimony, so it remains the only criterion as to the truth of different tenets. He that excites most vehemently is considered the teacher who has the greatest claim on the attention. *At all events, the chief of the Christian graces, meekness, humility, and charity, are entirely irreconcilable with this violent and impassioned religion: our meekness is ostentatious, our humility boastful, and our charity, alas! when elated with spiritual pride, or endowed with a haughty consciousness of exclusive grace, where shall we find room for that gentle and unassuming virtue!* If the preacher is always in extremes, so also will be the hearer. If the discourse is uniformly coloured with the blackest

hues of hell, or radiant with the highest glories of heaven, the congregation will be either plunged into the gloom of despair, or in the perpetual ecstasies of spiritual pride and ostentation; either shivering with horror, or assuming the language of contemptuous compassion for their less gifted, their lost, their reprobate brethren. Hence it is evident, that the impression made on the congregation is of itself an unsafe criterion of the usefulness of the preacher. If no impression is made, little good can be effected; but the violent impressions may produce consequences no less fatal to the peace of the hearer, and, therefore, to the real success of the teacher. Hence, also, popularity is dangerous, as it may originate in our having produced effects far different from that which is the only evidence of real and vital religion, the whole, uniform, zealous, holy, humble, and charitable life. And the intoxicated teacher is led, by his very success, to become more and more vehement; to appeal more and more strongly to the passions; to place his whole strength, his whole duty, in violent, unremitting, and still increasing agitation.—Pp. 19, 20.

How many preachers and hearers are there to whom the above passage might prove an invaluable admonition to warn them of the error of their course! Having shewn that the imagination, the reason and the affections must also, as it were, be called into our councils, and receive an equal share of our attention, Mr. Milman continues to insist on the necessity of preserving that balance with the most rigid accuracy; and introduces the following just and admirable eulogium on the Sacred Volume:

The Holy Scriptures clearly preserve that wise and equal distribution of excitement; every faculty is summoned to its appropriate office; all are moved, none over-stimulated; all have their proportion of emotion, none a preponderance. The imagination, however excited, not merely by the sublimity of the topics, but by the oriental phraseology and figurative tone and style of the New, as well as the Older Scriptures, is by no means transported into the dreamy raptures and unmeaning ecstasies of the mystic and visionary. Our reason is not merely convinced, but captivated; our feelings excited, but with temperance and discretion. Indeed, the strong good sense of the Apostles, while undertaking a scheme which, if not inspired by heaven, was the wildest enthusiasm; the firmness which chastened their zeal, the sobriety which tempered their earnestness, their fervour without fanaticism, are to me among the most conclusive testimonies of the Spirit of God within them, because, in the subsequent history of Christian teaching, the union is so rare, I might say, scarcely to be discovered in a single instance.—Pp. 20, 21.

We have not allowed ourselves any room for further extracts; and must abstain from citing some admirable passages, which we were desirous of extracting from the conclusion of Mr. Milman's discourse, where he enters into a survey of those periods in which our national religion has suffered violence and wrong, from the exclusive manner in which it was addressed to one faculty of the soul alone, without any regard or consideration of the other two. But we shall conclude our notice of Mr. Milman's Sermon,—of which we apprehend our extracts will afford a far more certain recommendation and effectual praise than any laboured panegyric of our own,—with a few remarks which have occurred to us in the perusal.

With respect to preaching to the imagination, we apprehend that a very general mistake exists, both among hearers and preachers, of what is meant by those, who advocate the occasional use of such a mode of instruction. A young man, with a smattering of divinity, and an overflowing redundancy of tropes and figures, ascends the pulpit of his first curacy, to parade his treasured gleanings from the poets, in a discourse on spring or autumn,—on the flight of time,—or the instability of human affairs, and conceives that he is preaching to the imagination, because he has not written a single sentence which is not encumbered by a simile, or enveloped and mystified in a metaphor. But most miserably is that youth deceived. This second-rate novel-like style of composition, whatever expense of imagination it may cost the preacher, will never for an instant excite the imagination of his hearers. Such sermons act as anodynes, not as stimulants. They do not excite, but confuse and bewilder, and stupify the congregation; who, in their turn, finding themselves smothered with flowers, instead of being provided with the plain and substantial food of the Gospel, amazed at a rapid succession of ideas, between which they discover little or no relation; and being told that this is "*preaching to the imagination*," very justly and sensibly remonstrate against the use of so dark and circuitous a mode of religious instruction. But what is really meant by addressing the imagination in a sermon, has no reference to these *fade* exhibitions of rhetoric. What is required of the preacher is to touch the imagination of his auditor: we have no desire that he should fatigue his own; we wish him to present some striking feature before the mental view of his congregation, that their faculties may be awake and ready to receive the lesson to which he is prepared to moralize it. We do not wish him to make his reason submit to his fancy, but to excite the fancy for the purpose of giving force and efficacy to the instruction which he would convey to the reason. The Parables of our Saviour were all presented to the imagination; but it was the reason which was really addressed; and to descend from sacred writ to one of the finest passages of human composition,—the celebrated anticipation of the day of judgment in Massillon's Sermon, *sur le petit nombre des Elus*, in this passage the imagination is entirely engrossed by the vivid representation of the orator; the reader sees heaven open to his view, and the Judge of his everlasting destiny before him;—he thrills with terror at the fate that is impending over him; but to what end is the eye of the soul thus opened?—Not to excite a sensation of evanescent fear; but to enforce upon the understanding an argument on the necessity of immediate conversion, and of flying in time from the wrath to come.

In the same manner, there is a popular prejudice against all attempts to preach to the feelings, originating in the frequent abuse of the pathetic,

by those who have sought only to move, without any ulterior object beyond the tears and the sobs they may elicit. But let the reason be addressed through the medium of the feelings, and this objection to the exercise of the pathetic is removed. It is possible for the preacher so to weave his argument, that every throb of the heart shall be a confession of the justness of his reasoning. He is desirous of shewing the enormity of sin from the proofs which are exhibited of God's abhorrence of it:—why, every sigh he can draw forth from the contrite hearts of his auditors in depicting the sufferings of the Redeemer, is an admission that they consent to the truth of his exposition. He is anxious to warn his hearers against delaying, till their death-bed, the momentous work of their salvation: and every tear which the preacher draws, as he details the embarrassments, the anxieties, the weaknesses, the pains and the mental aberrations, which render that tremendous hour improper for the task, is a tribute to the force of his demonstration. The fact is, that in every effective passage, though the reason is always the faculty addressed, it would generally be difficult to tell whether it was by means of the imagination or the affections; such is the case in the passage of Massillon before alluded to. It might be cited as an example of either an effective address to the imagination, or as a powerful appeal to the conscience,—or as a piece of clear and striking argument, to which the experience of every man of observation would assent. We apprehend that that divine is the best preacher who, in a similar manner, can possess himself of the imagination of his auditors, and then attack their vices and their errors with the double-edged sword of pathos and of argument.

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ART. IV.—*An Invitation addressed to all Christians, and most especially to Members of the Church of England, in behalf of the Society for Promoting Christian Knowledge, and the Society for the Propagation of the Gospel in Foreign Parts.* 8vo. London: Rivington and Hatchard, 1827, pp. 34.

WHATEVER be the method by which the objects of these two excellent Societies become more extensively known, whether by means of the pulpit or the press, or both combined, it cannot but afford sincere gratification to every one who duly appreciates the privilege of being a Christian. We hail, therefore, with sincere delight, the appearance of this excellent Invitation, which points out most strikingly the advantages derived to religion from these two great Church-of-England Societies, and the duty of all members of that Church to support them to the best of their ability. The importance and extensive usefulness of the Society for Promoting Christian Knowledge, has now become so generally felt and acknowledged,

that it is needless almost to allude to it. We wish we could say as much for the Society for the Propagation of the Gospel. Its excellence is indeed universally admitted, *wherever its existence is known*; but it is rarely appreciated as it deserves, if we may judge from the very limited support which it even yet receives. One great cause of this *we know* to be, that so little pains are taken by the Clergy themselves to make known its claims among their flocks. There are *ONLY TWO DISTRICT COMMITTEES IN LONDON*, and one in its immediate neighbourhood. Surely the wealthy inhabitants of Kensington and Hampstead, of Highgate and Islington, of Newington and Hackney and Lambeth, would answer the appeal, *if it were made*. Surely they would not all "with one consent begin to make excuse." "We are persuaded better things" of them, and we seriously hope that the Clergy will, ere long, afford them the opportunity of "doing good unto *all men*."

Having lately devoted a large portion of our pages to the consideration of the Society for the Propagation of the Gospel, we have only room for the concluding part of the present address, but we recommend the whole to the serious attention of our readers:

The eminent Prelate, whose loss the Christian Church has recently been called on to deplore, has borne the most warm and gratifying testimonies to the characters of the missionaries employed by the Society in Northern India, and his dying breath was spent in eulogizing the state of the native Christians around Madras, declaring, "the strength of the Christian cause in India is there,"—and commending them to the watchful care of this Society, which has recently received them under its protection. Five European missionaries and six native teachers were added to this Society's establishment, by the transfer of its missionary department in India, made in 1825, by the Society for Propagating Christian Knowledge. And now there is a most urgent demand for *more labourers* in the same extensive field.—In a word, if our endeavours in India be "so to establish Christianity as may serve to demonstrate the religious character of the British nation, to provide for the exigencies of our beloved brethren, when far severed from their friends and connexions, and at the same time to induce the natives, by the silent, but persuasive pattern of religious fellowship, and the sober invitations of a settled ministry, to lift up their eyes to the truth,"\*—it cannot but be felt, that the character, the history, and the actual services of this great Society, justify us in thinking it admirably adapted to the purpose. The Society is prepared to go forward, with zeal tempered by discretion, and, in imitation of the patterns of Holy Writ, relying humbly upon the grace of God. It has propagated the Gospel in all its integrity. It can point to large communities, nurtured by its care in the pure doctrines of Christianity, and evincing by their practice the sincerity of their profession. With confidence does it appeal to the good sense and liberality of the British nation. It is occupied in a work of prodigious extent, and of incalculable importance, to which its own resources are *utterly inadequate*. No sincere Christian, who feels the blessings of his religion, and prays "in spirit," that the kingdom of God may come, can be indifferent to its success; while, on every member of the Church, it has a most solemn and peculiar claim. "Freely they have received, freely let them give," and testify their thankfulness to God

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\* Abstract of the E. I. Mission, p. 624.

for the spiritual blessings with which he has blessed them in Christ Jesus, by endeavouring to impart to others, that "form of sound words," and those means of saving grace, the possession of which is their own glorious and inestimable privilege!

The extraordinary circumstance, that in the 19th century from the birth of our blessed Saviour, the two great Church-of-England Societies should have pecuniary difficulties in carrying forward their Christian designs, may seem to call for a few more observations of a somewhat different kind.

An impression, than which nothing can be more erroneous, has gone abroad, that the endeavours of these Societies are limited to *home*, or, at most, to the English colonies, and that *no attempt* is made by them with regard to the heathen world.—If no countries are to be accounted *foreign*, with which England has mercantile connexions, the imputation is just. But if our trade be extended to the utmost limits of the earth, then a reasonable conviction may be expressed, that in making our mercantile connexions the instrument for extending our faith, we are at once sanctifying the earthly blessings which Providence bestows, and adopting the most wise, legitimate, and, with Divine grace, the most efficacious method of propagating the Gospel of Christ, and the power of his name, *in every corner of the habitable globe!*—P. 23—25.

It has frequently been asserted, by those who best know the merits of these Societies, that their history only needed to be known, to command the liberal support of all. These details, however, are not generally accessible to the public; and deeply is it to be lamented that no popular account of the Societies' general operations has been published. The Sermons annually preached before the Societies cannot be perused without the most lively sensations of interest. The Annual Reports furnish most satisfactory evidence of what has been done. The Sermon and Defence of Archbishop Secker, merit the most attentive perusal. While an ancient account of the Society, by Dr. Humphreys, and a very recent one of a portion of its history connected with the life and labours of the American Samuel Johnson, possess piety, interest, and many affecting details. But the method in which Missions to the heathen have been, and ever ought to be, conducted, will be read with delight and edification, in the Charges of the Society to the Missionaries—the Abstract of the E. I. Mission—in the Life and Charges of the first Protestant Bishop of India—and, we trust, ere long, in some worthy narrative of the short, but glorious and devoted career of the primitive and apostolic Heber.

These are some portions of their history which demand inspection, and to these the Societies confidently appeal. But they appeal also to the faith, hope, and charity of all Christians. They appeal in the name of the Deliverer, who is long since come out of Sion, and to his word, that the fulness of the Gentiles shall come in; so that from the rising up of the sun to the going down of the same, the name of the Lord shall be one. Our faith awaits this glorious event. Though our eyes may not witness its fulfilment, a generation to be born shall see it; and our hearts are cheered with this happy prospect, under all the grief which they feel when they see how few now believe the report of the Gospel, and to how few God hath revealed his arm.

We are indeed well assured, that our pious endeavours shall take root downward, and bear fruit upward; the work of love shall return into our own bosom; and our religion at home become spiritualized, strengthened, and improved, as our religion abroad flourishes and extends.

The Societies go forth to their labours under the cheering impression that the legislature of this country has solemnly sanctioned their endeavours;—it is declared (53 Geo. III.) to be "the duty of this country to promote the interest and happiness of the native inhabitants of the British dominions in India; and that such measures ought to be adapted as may tend to the introduction among them of religious and moral improvement." But the Societies have a still more solemn sanction, written by the finger of God, and sealed in the blood of the Redeemer, that his name shall "be glorified among the Gentiles," and his "Gospel preached to every creature." On this they humbly but confidently

rest their claim *for enlarged and continued support*. Let the Clergy and Laity, with one united and well-directed spirit, give not only their own pecuniary aid, but their *effective co-operation*. Let them personally solicit their friends and neighbours to aid the cause of God. Let not the widow's mite be declined. Let every soul among us be personally connected with and interested in the propagation of the faith, by contributing according to his ability, from the first to the last. And then, *BUT THEN ONLY*, may we faithfully commit the cause to God. With such a course, "frequent and happy experience has taught (these Societies) the wisdom and duty of depending on God's blessing, and the riches of their liberality, who have this Christian and benevolent design at heart with abilities to carry it on;—knowing that such persons will never be weary in well doing, and believing farther, that their zeal and charity will be provoked to abound, by the good spirit that is now moving in the civil government, to join hand in hand with them for the furtherance of the Gospel in its natural simplicity and purity, and as reformed from the abominations and corruptions of Popery."<sup>\*</sup>

"Glory to God in the highest, and on earth peace, good-will toward men!"  
P. 27—30.

ART. V.—*A Compendious Introduction to the Study of the Bible*, by Thomas Hartwell Horne, M.A. Second Edition, corrected. London: Cadell, 1827. 12mo. pp. 536. 9s.

WE announce with much satisfaction a second edition of this manual. That a new edition should be so soon called for after its first appearance, sufficiently shews the estimation in which it is deservedly held by the public. As we have already given a detailed account of it in our January and February Numbers, we shall content ourselves with pointing out the alterations which it has received. The suggestions, which we freely submitted in our review, have been generally adopted by the learned author. A few passages, which were considered too critical to be interesting to the great body of readers, have been omitted; and that part which treats of the interpretation of Scripture has been condensed and simplified. By such omission and compression, room is obtained for several additions, which greatly add to the utility, without increasing the price of the volume. A table of the principal predictions relative to the person and office of the Messiah, with their fulfilment, and also a geographical index, abridged from the author's larger work, of the most remarkable places mentioned in Scripture, especially in the New Testament, have been inserted. These improvements will be found to render the work more permanently useful; and to those who desire to study the Bible with intelligence, we cordially recommend the "Compendious Introduction," as a cheap and excellent guide.

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\* E. I. Abstract Mission, p. 73.



## MISCELLANEOUS.

## No. 4.--STRICTURES ON BELSHAM'S TRANSLATION OF ST. PAUL'S EPISTLES.

WE are next to consider how far these volumes are, what they profess to be, "an Exposition" of the Epistles of Paul the Apostle; and after a careful examination we are compelled to declare, that they do not in this character redeem the manifold defects of the translation. There is a kind of paraphrase, it has been said, by which any given sense may be extracted from any given number of words; and to this class the reader will doubtless refer Mr. Belsham's "Exposition." It is a loose, wordy, rambling commentary or paraphrase, through the aid of which it is easy to darken what is clear, and to distort what is proportionate and beautiful. The sacred text loses its energy and terseness when thus spun out and wire-drawn; and is, moreover, often so diluted in the "Exposition," so loaded with words, and so encumbered with remark, that it is deprived of its original distinctive features. In this new, but not decorous, garb, it can no longer be recognized by those who are only acquainted with it in its native simplicity. It is a garb, nevertheless, very serviceable to those whose interest it is to represent the apostles under a feigned guise; for by such a dress they may be made in appearance to sanction what is most foreign from the natural and obvious import of their expressions. In the use of this mode of exposition Mr. Belsham has acquired singular adroitness, parrying with great dexterity the plainest form of words, and either insinuating or asserting that St. Paul *means* one thing when he clearly and evidently *says* another. Of his expertness in this art we will give two examples.

The Apostle thus exhorts the Roman converts; "Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them: for they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." (xvi. 17, 18.) This is expressly an exhortation to believers to avoid all such persons as form schismatical assemblies, and cause unnecessary divisions in the church; but mark how Mr. B. "expounds" it.

As I know something of the state of your society, though I never had the happiness to visit you, I cannot conclude my epistle without intreating you to be upon your guard against the artifices of an enemy of which you do not appear to me to be sufficiently apprized. I have already noticed some among you who lay too great a stress upon certain legal ceremonies and distinctions; but there are others also, who, if not narrowly watched, would carry this spirit further still, and would impose upon you the whole rigour of the ceremonial institute. Those enlightened teachers who brought the gospel to you, understood its spirit too well to impose this yoke upon you; and whoever attempts to do it will introduce contention and confusion into the Church, and will ensnare the consciences of the weak and well-meaning believers. Against such men I solemnly warn you; mark them well; avoid them; be not deceived by them. They do not shew themselves at first; they talk so smoothly and so

kindly, they seem quite forgetful of themselves, and wholly attentive to your interest, and anxious for your salvation; so that good and well-meaning persons, who, thinking no harm themselves, do not suspect evil in others, are easily taken in and deluded by them. But they are greatly mistaken in them; for these smooth-tongued teachers are not the ministers of our great Master, the true Messiah, who has never given them a commission to preach in his name: nor do they mean either to promote his interest or yours; their only object is to make gain of you, and to promote their own sordid and selfish purposes."

From this long and empty piece of verbosity it is difficult, if not impossible, to discover what the precept of the apostle really is. It might with little skill, and almost with equal propriety, be applied to any text relating to the conduct of Christians. There is nothing definite, nothing precise; but the apostolical exhortation is attenuated and confused in this expanded commentary till the meaning is entirely lost.

Take another example from Ephes. vi. 12, 13, where the apostle intreats the converts to put on the whole armour of God: "For we wrestle not against flesh and blood, but against principalities, against power, against the rulers of the darkness of this world, against spiritual wickedness in high places: therefore take unto you the whole armour of God," &c. Mr. Belsham's version, though very differently expressed, is substantially the same in sense. Now this conflict is plainly stated by St. Paul to be not only with flesh and blood, (a Hebraism for mankind,) but with principalities, and powers, and rulers of the darkness of this world; consequently these principalities, and powers, and rulers, must be beings of a different order from men; and as they are further described as presiding over the darkness of this world, and as spiritual wickedness, they must be evil and malignant beings\*. As this plain, yet evident meaning of the passage, establishes the obnoxious doctrine of the existence and influence of wicked spirits, it is therefore to be explained away, and thus our author very dexterously accomplishes his object:

The caution I have suggested to you is not superfluous; for I solemnly announce to you who have embraced the Christian faith, and who are desirous of maintaining it in its primitive purity, that you are engaged in a very arduous and perilous conflict, which will require the constant exertion of your best vigilance and skill to maintain your ground, and to secure the victory. And do not imagine that I am here speaking of a personal combat between man and man, which, except in very extraordinary circumstances, is at all times inconsistent with the spirit of the gospel; nor yet do I refer particularly to the opposition to which you will be exposed, in your attempts to propagate the gospel, from heathen prejudices and heathen power; the struggle to which I chiefly allude, is that which you will have to maintain against those who would resist the progress, or corrupt the purity of the Christian faith. I have before reminded you that you are, in a sense, risen with Christ, and are exalted with him into the community of the sons of God, without submitting to the yoke of the law; and that this has been so clearly made out to the Jewish leaders, that the greatest zealots could not deny it: see Ephes. i. 21. These, therefore, and

\* The apostle's words are τὰ πνευματικά τῆς πονηρίας, literally, "the spiritual things of wickedness;" but τὰ πνευματικά is put for τὰ πνεύματα, as many have observed, among whom is Schleusner, who renders the phrase "adversus genios malos, demones improbos, i. q. πρὸς τὰ πνεύματα πονηρά."

especially those sects and orders of men who are by profession most zealously and blindly attached to the Mosaic ritual, and to oral tradition, are full of the bitterest malignity against the gospel and its professors, and will leave no effort untried to pervert your principles and to seduce you from the faith; and some even of those who profess the Christian religion discover the same malignant opposition to the enlarged and liberal spirit of the gospel, and would bend the necks of their fellow-Christians under the yoke of the ceremonial law. These are the enemies, to oppose whom with success, it is necessary for you to gird on the whole armour of the gospel, by which alone you will be able to repel their hostile and insidious attacks; and, having vanquished them all, to stand your ground, and to approve yourselves as good soldiers of your glorious chief.

From these specimens, and they might be multiplied without end, it must at once be seen, that by a similar mode of "exposition" the Bible may be twisted to any meaning. This mighty power of paraphrase is, in the hands of Mr. Belsham, more loose, indefinite, diffusive, and pliant to Socinian purposes, than in those of Dr. Priestley, whom he so often cites, and so highly praises. We cannot boast a very intimate acquaintance with the "Notes on all the Books of Scripture" by this staunch polemic, though they have a place on our shelves; but, if we are not greatly mistaken, they are frequently the basis of our author's commentary. Dr. Priestley appears to Mr. Belsham to be in exposition what Mr. Wakefield is in translation and criticism—a guide of unrivalled accuracy, whose master mind has freed us from the trammels of ancient superstition, and to follow whose steps is to pursue the paths of truth. Our opinion of these writers is not so exalted; all that we know of them leads us to regard them as the very worst of guides; but be their merits what they may, the general suffrage, we are confident, will support us in condemning that lax mode of exposition or paraphrase, which Mr. Belsham has adopted in the volumes before us, and in the application of which, in accordance with his peculiar creed, he stands unquestionably without a rival.

The author also promulgates some canons of interpretation, which, if they are not to be rejected as altogether erroneous, are certainly very liable to misapplication. That he has often misapplied them it were extremely easy to prove; we must therefore conclude, either that he himself has been actually led astray by them, or that he proposes them as a convenient apology for his aberration. As we wish to avoid saying any thing harsh or severe, we must adopt the former alternative, at the same time lamenting that the effects of an erring judgment should be so abundantly strewn through his four massy tomes. One of the canons to which we allude is thus proposed:

Where an expression occurs which, being ambiguous in the original, does not admit of ambiguity in the translation, but must be rendered by a word of definite signification, the author does not hesitate to avow, that in all such cases, where the context does not supply the meaning, he is governed in his choice by the *analogy of faith*, or, in other words, by what he apprehends to be the genuine doctrine of the sacred writer; presuming that it is quite impossible that the Apostle should contradict himself. This principle has been exclaimed against by unthinking persons, as a corrupt warping of the text from attachment to system. But to act otherwise is impossible; and those who have boasted most of their impartiality have failed in the attempt. Least of all can the

Public Version pretend to perfect freedom from this bias. Nor are King James's translators, nor any other, to be censured on this account. No doubt all believe their own system to be the true doctrine of the apostles; and when they come to a passage which must be translated in a sense favourable or unfavourable to their own system, they will, and ought to translate it in the favourable sense, which must necessarily appear to them to be the true sense. Who can blame a Trinitarian for translating Titus ii. 13. "the glorious appearance of our great God and Saviour Jesus Christ?" Who can condemn an Arian for rendering Heb. i. 4. "being made so much better than the angels as he hath by inheritance obtained a more excellent name than they?" And who ought to take offence at a Unitarian because he prefers "the church of the Lord" (Acts xx. 28.) "which he has purchased with his own blood," a reading supported by all the best MSS., to "the church of God," &c. which is only supported by the modern copies of the Vulgate, and by the Ethiopic, which is avowedly corrupted from the Vulgate? Being therefore decidedly convinced that the SIMPLE HUMANITY of Jesus Christ is the clear indisputable doctrine of the New Testament, the author makes no hesitation in avowing, that he translates passages which admit equally of two senses, in that which is most favourable to this plain and important doctrine; exactly as Dr. Doddridge, and the authors of the Public Version, translate with a bias favourable to the deity of Christ; or as Dr. Chandler and Dr. Harwood translate with a prepossession in favour of Arianism. To pretend the contrary would be folly and affectation, &c.—Prel. Diss. p. xx.

This, to say the least, is a dangerous canon, since, if pushed to any extent, it must subvert the candour indispensable to biblical criticism, and render the interpreter of the word of God the partial advocate of a particular system of opinions. The ambiguities in texts relating to doctrinal points are, in the judgment of all competent scholars, extremely few; but if once the principle be admitted, that ambiguities in the original, or what a biassed understanding may deem such, are to be rendered agreeably to the translator's creed, a wide field is open for the indulgence of partiality and prejudice. So strong is the impulse of party zeal, that every commentator, if permitted the exercise of this licence, will find ambiguities in most of the texts which have reference to articles of faith. They will be perpetually coming to passages "which must be translated in a sense favourable or unfavourable to their own system;" and, if "they ought to translate them in the favourable sense," it is easy to conjecture to what lengths they will avail themselves of this liberty. By following such a principle of exposition, every sect and denomination of Christians would in process of time have a Bible of their own, perfectly conformable to their several creeds. It is a principle, indeed, well adapted for the purposes of a sect, but of little utility in promoting the discovery of religious truth, the investigation of which requires a mind divested as much as possible of a bias to pre-established opinions. Whether it be right to discard *the analogy of faith* altogether, is a question which we shall not now discuss; but even allowing that there are occasions upon which it may exercise a legitimate influence, yet to assign it so prominent a place, and to act so unreservedly as Mr. Belsham avowedly does, is not to take our system from the Bible, but to warp the Bible to our system. What is it but in fact proclaiming a pre-determination to enlist, come what may, the sacred writers to combat in the cause of Unitarianism?

That ambiguities and difficulties do exist in the New Testament, it

is vain to deny; but none, it is reasonable to believe, presented themselves to the contemporaries of the apostles. Their present existence is owing to our ignorance, not to the fault of the writers themselves. The authority of an apostle, it is true, has been appealed to in proof that the Epistles of St. Paul are hard to be understood. "Of these celebrated compositions," says Mr. Belsham, it has long ago been remarked by very high authority, that "they contain many things hard to be understood\*." But St. Peter, from whom the citation is made, (2 Pet. iii. 16.) says *ἐνερῶντά τινά*, "some things," not "many things;" and these refer to the things mentioned in the Epistles, not to the Epistles themselves, as appears from the gender of the pronoun, which cannot well refer to the Epistles. Things hard to be understood, however, are to be found in the sacred writings; and the only proper and effectual means of removing them is, a judicious application of the rules of hermeneutic theology. It is by criticism and philology, by sound learning and judgment, and by a becoming deference to the voice of primitive antiquity, that the difficulties of Scripture are to be surmounted; but this is a work of time and labour, and the *analogy of faith* is found to be a much easier, and much more manageable weapon for the light-armed battalions of Unitarianism.

Our critic, in the preceding extracts, asserts that "the authors of the Public Version translate with a bias favourable to the deity of Christ." A prompt and broad assertion, easily made, but not so easily proved,—for where has this affected their translation? We do not believe that a single text can be produced, in the rendering of which they did not consider themselves borne out by the rules of grammar and criticism; nor can we believe that these learned and venerable men ever knowingly suffered their own opinions to interfere with their integrity as translators. Not only is such a bias not discoverable in their version, but, as we are fully convinced, there are passages which more recent researches have shewn to be strong testimonies to the deity of Christ, but which they have not translated in a sense favourable to that important doctrine, because they regarded them as "ambiguous," and believed that to claim them in support of their own creed was inconsistent with the perfect fairness required of them as interpreters of the Word of God.

Such was the candour of the authors of the Public Version; but Mr. B. avows, that in all cases "which, being ambiguous in the original, do not admit of ambiguity in the translation," he is governed in his choice by the *analogy of faith*, or, in other words, by what he apprehends to be the genuine doctrine of the sacred writer." Ambiguous expressions there are in the Scriptures, it is freely acknowledged; but we have seen no proof of their being sufficiently numerous to be of any importance in the Socinian controversy, though we are quite sure, that to the eye of an Unitarian every text will appear such which militates against his favourite doctrine, "the simple humanity of Jesus Christ," and consequently must be rendered according to "what he apprehends to be the genuine doctrine of the sacred writers." One instance of the application of this principle, with which he has favoured us in the

\* Præf. Diss. p. xvii.

above extract, we cannot pass over without comment. "Who," says he, "ought to take offence at a Unitarian, because he prefers 'the Church of the Lord' (Acts xx. 28.), 'which he has purchased with his own blood,' a reading supported by all the best MSS., to 'the Church of God,' &c. which is only supported by the modern copies of the Vulgate, and by the Æthiopic, which is avowedly corrupted from the Vulgate?" What misrepresentation! *Kypion* is only supported by A, C, D, E, and nine others more modern, which sure are not ALL the best manuscripts. Besides, it is false to assert that *Θεοῦ* "is only supported by the modern copies of the Vulgate, and by the Æthiopic;" for it is supported by B, the Vatican MS. and seventeen others; by the Philoxinian Syriac in the text; and probably by the Peschito. Though Mr. B. asserts that the Æthiopic has this rendering, Griesbach asserts it to be very doubtful; and when he pronounces the Æthiopic to be "avowedly corrupted from the Vulgate," he pronounces too round a charge. From the subscription at the end of the Acts of the Apostles, both Wetstein and Michaelis suppose this was the case as to the Acts; but where is the evidence, that in the other books of the New Testament it was corrupted from the Vulgate? Yet it is by some considered of small authority, not because it was corrupted from the Latin, but because the present text was formed without any collation of manuscripts. Be this as it may; how can Mr. B. reconcile this sweeping charge against the Æthiopic with his frequent appeals to it in his *notes*, and with his occasional emendations, or rather corruptions, of the sacred text upon its sole authority, as we have shewn in a former number? In short, where can a sentence be found containing more misrepresentation, more absurd blundering, than that upon which we have been commenting? Yet is the author one who, in his three-fold character of critic, translator, and annotator, undertakes with the boldness worthy a good cause to illustrate "the celebrated compositions" of St. Paul, which "so generally have been misconceived and misinterpreted."\*

Another canon of interpretation adopted by our author, is founded upon the theory of Dr. John Taylor, illustrated and enforced in his "Key to the Apostolical Writings;" the general principle of which theory is, as Mr. Belsham remarks, that,

The children of Israel, who had been formerly the chosen people of God, having been cast off by him because of their great wickedness, and particularly for their rejection of the Messiah, believers in Christ, whether Jews or Gentiles, are now admitted into the same relation to the Deity which the Israelites once held; and those terms which were formerly applied to the state and privileges of the Israelites, are now used to express the state and privileges of Christian believers.

To this theory so much will be readily conceded, that the best way of expounding the New Testament is by borrowing the assistance of the Old; and, on the other hand, it must be allowed that the essence and spirituality of the Old Testament is best illustrated by the New. They reflect mutual light, and neither can be so well understood without the aid of the other. Such is the harmony and accordance of

\* *Prel. Diss.* p. xvii.

the whole code of revelation, that all the parts of it have a mutual bearing and relationship. But if this principle be carried too far,—if the terms of the New Testament are only to be taken agreeably to their signification in the Old,—if the Christian religion is to be measured by the Jewish,—then, by a little artifice, the gospel may be brought down to a level with the Unitarian system. Thus a theory, founded in one respect on a sound basis, becomes unsound and tottering in the superstructure, and with the aid of Socinian ingenuity is made the instrument of divesting Christianity of her sublimest and most important doctrines. No wonder, then, that some sectarians are so fond of extolling “the Admirable Key”—“the Celebrated Key”—“the Learned and Ingenious Key,” of Dr. John Taylor of Norwich. But the absurdity of this theory, to the extent it is carried by Taylor, appears from considering that the Jewish economy was only introductory to the Christian dispensation; that the gospel is the perfection of the law; that in the Old Testament religion is conveyed under types, shadows, and ritual observances, while in the New it is presented in reality; and that the law is built in temporal sanctions alone, while the gospel brings life and immortality to light. The religion of Christ, being thus far more exalted, far more pure and spiritual, the terms common to both must not always be taken in the same sense. When in the Old Testament God is said to have *redeemed, called, elected, bought, saved* his people; we are not to annex the same meaning to these expressions when we meet with them in the New. Believers stand in a different relation to God under the two covenants; in the former these terms apply to a *temporal redemption, calling, election, purchase, salvation*; in the latter to such as are *spiritual and eternal*. We ought, therefore, to use the Old Testament as the best directory to assist us in understanding the New, and to regard the Mosaic economy as a school-master to bring us to Christ; but we greatly err, if we so use it as to reduce the more perfect revelation of Christ to a level with Judaism.

Our limits will not permit us to shew by particular instances how much Mr. Belsham has availed himself of the theory of Dr. John Taylor; nor, in truth, is it necessary, since he has applied it to the design of propping up his system much in the same way, and with at least equal dexterity, as is done by his coadjutors in assailing the established creed; yet the attempt, however zealous, is equally unavailing. The theory being unsound, all that rests upon it—all that is inferred from it—must necessarily be unsound likewise. Forbearing, then, to point out the many passages in which the operation of theory has had great influence,—forbearing, not for want of examples, but for want of time,—we shall only, in conclusion, observe, that the mode of exposition, as well as the canons of interpretation adopted by our author, are of all means the best fitted to involve the Epistles of St. Paul in the dingy mist of Socinianism. It is by the instrumentality of these weapons, and not by fair argument and sound learning, that he proposes to assail “the strong holds of orthodoxy, or rather of that enormous combination of errors which assumes the name.”\*

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\* Prel. Diss. p. viii.



Undisguised is the design, fair and open the attack ; yet his efforts are as little likely to be crowned with success, as those of the prince who "sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand." Will victory rush into the arms of one whose weapons, offensive and defensive, are of such fragile materials, that they must needs be shattered at the first onset of the well-disciplined bands who are clad in the panoply of celestial armour, who wield the sword of the Spirit, and the shield of faith ? But, returning from metaphorical to plain language, we ask, what has the established creed to dread from a work, though spun out through four large octavos, which is constructed upon principles so false and hollow, as we have described ? Can the doctrines of the Atonement and Divinity of Christ be set aside by a commentary tedious and verbose, empty and indefinite, which, instead of faithfully reflecting the features of the original, distorts them in a huge, multiform mirror ? What evangelical views can be drawn from a commentary built upon the theory of Dr. Taylor, a theory equalizing the Gospel economy with the beggarly elements of the Law ? If, therefore, both the mode of exposition, and the canons of interpretation adopted in these volumes, expose them to just suspicion, no confidence can reasonably be placed in the results which they contain ; their hostile menaces against the established creed, however spiteful, are pitiful and powerless ; and we need not be under any apprehension, that "the strong holds of orthodoxy" will be subverted by the puny attack and imbecile arm of Mr. Belsham.

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EXTRACT FROM SOPHOCLES.

MR. EDITOR,—I cannot refrain from laying before you a passage in Sophocles, illustrative of the well-known observation, that words of an active power in the Bible, frequently signify no more than a permission, (as in Acts xiii. 29, where the very Jews who caused the crucifixion of our Lord are themselves said to have taken down the body and laid it in the sepulchre ; whereas, in fact, it appears from John xix. 38, that it was only by permission that Nicodemus and Joseph of Arimathea did so), or speak of God as actually doing that which is only the result of His dispensation : thus the withdrawal of His grace produces a positive effect, Acts vii. 42, Rom. i. 24, 26, 28, &c. The expressions of Sophocles refer to the mad quarrelsomeness of Ajax, which is now leaving him :

Τοῦτο μὲν νηφοσιβεῖς  
χειμῶνες ἐκχωροῦσιν εὐκαρπῶ θέρει·  
ἐξίσταται δὲ νυκτὸς αἰανὴς κύκλος  
τῇ λευκοπῶλῳ φέγγος ἡμέρα φλέγει·  
δαίμωντ' ἄημα πνευμάτων ἐκοίμισε  
στένοντα πόντον· ἐν δ' ὁ παγκρατὴς ὕπνος  
λνέει πεδῆσας, οὐδ' αἰὲ λαβδῶν ἔχει.

Thus the snowy winter yields  
When summer garlands clothe the happier fields:  
And thus the dreary mists of night retire,  
When the fair morning yokes her steeds of fire.  
The bitter blasts compose the troubled sea,  
And sleep, that bound the captive, sets him free.

ΑΪΑΧ, line 670, *et seq.*

The same style occurs in line 706:—

Ἐλευσε γὰρ αἰνὼν ἄχος ἀπ' ὀμμάτων ἄρης.

"For Mars or this love of fighting (by ceasing) has freed me from the pain that weighed down my eyelids."

I am, Sir,  
Your obedient humble servant,  
C. C. C.

PSALM XXIX.

IN those solitudes and that climate where David "abode in the field, keeping watch over his flocks," the war of elements frequently presents one of the most sublime phenomena of nature. If

The poor Indian's untutor'd mind  
Sees God in clouds, and hears him in the wind,

we may readily imagine that the Shepherd of Bethlehem would soon be taught whose voice it is "that speaketh in the thunder," and turn "to the courts of *His* house" with more intense feelings of devotion. Hence arose the following composition; its simple grandeur is above all praise.

Ascribe unto Jehovah, ye mighty,  
Ascribe unto Jehovah glory and power!  
Ascribe unto Jehovah the honour due unto his name,  
Worship Jehovah in the temple adorned-with-holiness!<sup>1</sup>

Jehovah's voice<sup>2</sup> is over the waters,<sup>3</sup>  
The glorious God thundereth,  
Jehovah is over the mighty waters!

<sup>1</sup> Heb. beauty of holiness, by which expression the *Tabernacle* (at a later period the *Temple*) was designated. See Ps. xciii. 5, in the Hebrew.

That the exordium of this Psalm was intended for public worship, we shall have little doubt if we compare Ps. xcvi. 7, 8, 9, and 1 Chron. xvi. 28, 29, which are completely parallel, and manifestly Liturgic.

<sup>2</sup> *i.e.* the thunder. See Exod. ix. 28, in the margin of our version.

<sup>3</sup> *i.e.* the waters in the sky, or the rains. Compare Ps. civ. 3, with Amos ix. 6. The Psalmist here, as in other places, celebrates the thunder-storm as the minister and precursor of violent torrents: "*He maketh lightnings for the rain.*" Ps. cxxxv. 7. So Jeremiah magnificently describes the thunder as the voice of God calling for and commanding the rains to descend; *when he uttereth his voice there is a multitude of waters in the heavens* (x. 13); and in the same verse, lightning and rains are associated. See also Job xxxviii. 34. Travellers notice that this is peculiarly observable in the sultry regions of the East.

Jehovah's voice is mighty in operation!  
 Jehovah's voice is glorious!<sup>4</sup>  
 Jehovah's voice shivereth the cedars,  
 Jehovah shivereth-in-pieces<sup>5</sup> the cedars of Lebanon!  
 He maketh-them-leap like a calf,  
 Lebanon and Sirion like the young gazelle!<sup>6</sup>

Jehovah's voice riveth-asunder<sup>7</sup> with flashes of fire!<sup>8</sup>  
 Jehovah's voice maketh the desert tremble-as-in-pangs!  
 Jehovah maketh the Desert of Kades tremble-as-in-labour!  
 Jehovah's voice maketh the Aaloth trees tremble-as-in-pangs-of-labour!<sup>9</sup>  
 He strippeth-bare the forests!

In his temple all this becomes a theme of praise!<sup>10</sup>

<sup>4</sup> Glorious in all its circumstances of terror and sublimity; and who can listen to "that deep and dreadful organ-pipe, without feelings responsive" to those of the Psalmist?

<sup>5</sup> שִׁבַּר the intensive form (Pihhel) of the word שָׁבַר which occurs in the preceding line. Those translations, therefore, are inaccurate, which render both by the same English word.

<sup>6</sup> The Arabic word رِيح (reem) is applicable both to the gazelle, and to the wild ox.

<sup>7</sup> חָצַב is applied to the act of cleaving timber with an axe (Isa. x. 15), and is, therefore, beautifully applicable to the lightning scathing trees, when,

" ——— with sharp and sulphurous bolt,  
 It splits the unwedgeable and knarled oak."

<sup>8</sup> In the Semitic dialects, the particle which denotes the instrument, or cause (ב), is often elegantly omitted.

<sup>9</sup> The Hebrew bards compare the effects of excessive terror to the trembling produced by the pangs of child-birth.

The beautiful προσωπονία contained in these lines has been sadly obscured by the mistakes of commentators. Point אֵילֹת for אֵילֹת as in Gen. xlix. 21, the *terebinth* or *turpentine-tree*; but it is neither easy nor material here to define precisely what kind of tree is meant, and I have adhered to the original word. I consider יָחַל and יִחַל as different forms of the same verb חָלַל. (See Aurivill. Diss. on the primary sense of this root.) In the Hebrew Grammars, they are the forms Kiphil and Pihel, or, more simply, without these Rabbinical terms, the third and fourth forms of the Arabic grammarians. I have before observed, that the Orientals possess an advantage over us in these varied forms of the verb. To give intensity, they have only to repeat the same idea in different language. The richness of their paradigm prevents the monotony which would otherwise ensue. I have endeavoured in the translation to accommodate myself to the defects of our language in this particular.

<sup>10</sup> Heb. אָמַר proclaims-with-articulate-voice his praise. The same contrast as in Ps. xix. 4. Inanimate nature performs her part in the universal homage; "the sea thunders," "the floods clap their hands," the trees groan and rock, the desert trembles, and the rocks are rent before Jehovah; but man alone celebrates, in vocal praise, that Being whose hand "formed the lightning and winged the storm."

\* Mohammed, who has availed himself of many magnificent passages in Scripture, has not failed to give a description of a tempest of thunder and lightning, and it forms one of the stolen gems which give lustre to the Koran. (See Isa. viii. 22, et seq.) "The Infidels (Kafirs) are as men whom a tempest from heaven overtakes, fraught with blackness, thunder, and lightning. They put their fingers in their ears, on account of the pealing thunder-clap over their heads, for fear of death. Each flash almost takes away their sight; when it lightens, they stagger forward by the light; as oft as the thick darkness succeeds, they stand motionless."

"Jehovah dwelleth-enthroned above the impetuous<sup>11</sup>-rain-torrent!  
 "Jehovah sitteth a King for ever!  
 "May Jehovah give power unto his people!  
 "May Jehovah bless his people with prosperity!"<sup>12</sup>

G. S.

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PARAPHRASE.

I.

Ascribe, ye mighty! to the God of heaven,  
 Ascribe ye power and majesty!  
 All glory to the God of earth be given.  
 To Him who fills all space  
 Honour and worship be!  
 Here in the beauty of thy holy place,  
 Spirit of Holiness! we worship thee!

II.

He thundereth in the sky:  
 In multitudinous fall  
 The waters from on high  
 Obey the dreadful call.

III.

His glorious voice Jehovah sendeth:  
 Jehovah's voice the cedars rendeth:  
 Lebanon knows the mighty summons well,  
 His strength deep-smitten, like the calf he boundeth;  
 And as the rapid terror soundeth,  
 Sirion leaps wildly like the young gazelle.

IV.

Jehovah's voice the desert knows,  
 Labouring and trembling in her throes;  
 Desert of Kades! say, whose voice is there?  
 Thou speak'st the presence of th' Almighty Sire,  
 The angry flashes of whose fire  
 Sever thy oaks, and strip thy forests bare.

V.

Thus is Jehovah's glory owned  
 And in his temple all adore:  
 O'er the rain-torrents sits enthroned  
 Jehovah, King for evermore.  
 He shall his people raise and bless—  
 O send us strength and happiness!

C. N.

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<sup>11</sup> מִבּוּל is used of the Nonchic Deluge in Genesis, but in this Psalm generally, from

וּבַל to rain impetuously. That God's dwelling is above the rainy-clouds. See Ps. civ. 3. and Ps. xviii. 12.

<sup>12</sup> If the Vulgate version be retained, a good sense will be elicited: May He "who put the wild waters in this roar, allay them." See Ps. lxx. 8. But this is not necessary.

## ON THE RIGHT OF THE ORDINARY TO THE DISPOSAL OF CHANCEL SEATS.\*

MR. EDITOR.—This question is one of considerable importance. Tyrwhitt, in the last edition of Burn's Ecclesiastical Law, appears to consider this right as vested in the ordinary. With deference to the learned authorities there cited, I would submit, that this doctrine is not consonant with the legal principles upon which the case turns. Dr. Burn says, "Dr. Gibson asserts, that the seats in the chancel are under the disposition of the ordinary, in like manner as those in the body of the church. Which needs only to be mentioned (he saith) because there can be no real ground for exempting it from the power of the ordinary; since the freehold of the church is as much in the parson as the freehold of the chancel; but this hinders not the authority of the ordinary in the church, and therefore not in the chancel. And in one of our records, he says, in Archbishop Grindal's time, we find a special licence issued, for the erecting seats in the chancel of a church, together with the rules and directions to be observed therein.

"And Dr. Watson argues to the same purpose: although the law (he says) seems now settled to the contrary."—*Burn's Eccles. Law*, vol. i. 363.

In reply to this I would submit, that the *freehold* of the chancel, being vested in the parson, is not the point on which the question hinges. The *right to seats* appears to depend upon the duty of *repairing*. It is an acknowledged principle in cases of prescription for seats in general, that *repair* is a first point to be proved by the claimant. And it is on *this* ground that Watson argues the question. He does not merely, as Dr. Burn states, "argue to the same purpose" as Gibson. He argues principally upon a supposed analogy between the case of the parishioners and that of the parson, with respect to the *right* of seats. His position is, that the *repairing* of the chancel by the parson cannot exclude the jurisdiction of the ordinary over the seats, *because the parishioners repair* the body of the church; and yet therein the disposal of the seats is notoriously *in the ordinary*. But this analogy will not hold good. For the *right* of the seats is, in *both cases*, in those who *repair*. The ordinary has *no right* in the seats. He has a jurisdiction; but that jurisdiction is simply *distributive*. He cannot seat an inhabitant of *another* parish, who is not liable to the repairs of the church; he can only *apportion* the seats among those in whom the *right* of them is vested. A. B. and C. *being liable to the repairs*, the ordinary can *distribute* the seats among them; but he cannot give them to D. who is *not liable to repairs*. But, in the case of the parson, who repairs the chancel, this *distributive* jurisdiction cannot operate; for, the parson being one, there are no *parties*, among whom the seats are to be *distributed*. I contend, then, that the ordinary ought not to have any right in the disposal of the seats in the chancel; that is, so far as relates to seating persons in the same.

With respect to ordering *divine service* in the chancel, or to directing the removal of any thing calculated to obstruct it, he has the same powers as in the body of the church; wherein he may direct the prayers

\* See Law Report, *post* p. 372.

to be read from a convenient place, and may do all things requisite for the due and decent performance of divine worship. But I doubt much the soundness of that doctrine, which would attribute to him a power over the seats of the chancel, at variance with the general principle, that from the *duty of repairing, the right of occupying seats* is to be concluded. I throw out these considerations for your clerical readers, as I have heard of Dr. Watson's opinion being cited with approbation, by a learned civilian of the present day, and the matter is one of considerable importance to many incumbents.

I am, Sir, your obedient humble servant,

J. E. N. MOLESWORTH.

Milbrook, Hants, May 7, 1827.

P.S. I am aware that the case is argued upon comparatively modern practice, that formerly the repairs of the body of the church were in the parson; and that it is only by custom, that those of only the chancel belong to him. But that very custom recognizes the principle, that the duty of repair falls upon those who have the right of use, and *vice versa*.

#### HYMN BEFORE A CHARITY SERMON FOR A DISPENSARY.

##### I.

WHEN, Jesu, thou thy potent hand  
Didst wave o'er ailing Judah's land,  
From off his bed the leper sprang;  
The dead arose; the speechless sang;

##### II.

The blind, the glorious light survey'd;  
Disease was vanquish'd; pain was stay'd;  
Jordan rejoic'd on either shore;  
Tiberias hush'd its mighty roar.

##### III.

For Thee, the impotent, the lame,  
And they of wasted mind and frame,  
From distant homes their journeys took,  
And fann'd Bethesda's pool forsook.

##### IV.

O Jesu, Lord of power and might,  
Parent of good, and life, and light!  
O'er man the gifted mantle throw,  
That he, as Thou, may mercy show.

#### 1 JOHN V. 16.

MR. EDITOR.—Absence from home has prevented me from sooner expressing my thanks to you, and to your correspondents, for the attention given to my remarks on 1 John v. 16, in your February number; and I hope it will not be attributed to any insensibility to the favour you have shewn me, in again intimating that my doubts have not been altogether removed.

To the principles of interpretation laid down by you, according to the view I entertain of them, I readily accede. No violence, it is granted, ought to be done to the sacred text by "marshalling and torturing words;" and "the language of the Scriptures was surely meant to be taken in its plain and popular sense." But then by this sense is to be understood, not always that which appears plain and popular to the illiterate and uneducated of modern times, but that which was clear and intelligible in the age when the Sacred Books were composed, and to those to whom they were immediately addressed. In the discovery of this meaning with respect to languages which have long since ceased to be spoken, and the idiom of which is so different from our own, it may sometimes be necessary to use a process which to

Europeans may seem somewhat harsh and unnatural. To torture words, therefore, is to construe them in a way not consistent with the acknowledged rules of grammar and philology; and that which is accordant with these rules must be received as their "plain and popular sense."

The interpretation of 1 John v. 16, which you have approved, if examined by these principles, does not, I confess, appear to me quite satisfactory. You understand it to mean, that in consequence of the petitioner's asking for his sinning brother, God will give to that brother "spiritual life," viz. "to have a saving faith in Christ—to obey the godly motions of the Spirit in righteousness." And you, therefore, take the "sin unto death" to mean the sin against the Holy Ghost which shall not be forgiven, and the "sin not unto death" to mean "all manner of sin and blasphemy" which shall be forgiven.\* Now in the first place, I much doubt whether you have produced sufficient reasons for this exposition. It may be true, but where is the proof?

In the next place, the grammatical difficulty respecting the nominative to which the verb *ζωοοί* is to be referred, remains unsolved. You refer the two verbs to different nominatives, but without stating any reason. Your correspondent, however, as cited in the note, says, that it makes no difference in the meaning of the passage whether they be referred to the same or separate nominatives. Perhaps not, but it at any rate makes some difference in a grammatical point of view: I cannot believe that the apostle intended them to be taken either way; they must both of them have some definite reference; to what antecedent, then, are these verbs to be referred? This is the important question which, as I conceive, remains yet undecided. Besides, your interpretation requires us to take *ζωοοί* in the sense of *shall procure or obtain*, for which, as your correspondent observes, "perhaps an authority cannot be quoted." Lastly, the theological difficulty, noticed in my former communication, is not obviated by the interpretation you propose. You admit, that "if *life* means 'eternal life,' the efficacy of prayer is here carried farther than any other part of Scripture would warrant;" but if *spiritual life*, when persevered in, will terminate in immortal happiness, is it not in effect the same whether one or other be petitioned for?† Whatever meaning be annexed to the term *life*, can it be said, consistently with truth and equity, either that ANY MAN can give it to his erring brother, or that God will give it to another upon ANY MAN'S petitioning? Explain it as you please, it *seems*, according to your explanation of the passage, to be a promise of some signal blessing ON THE SOLE CONDITION of another's prayers. Ample promises are annexed to the duty of prayer, and we are exhorted to pray for others; Rom. xv. 30, 31. Ephes. vi. 18—20. Col. iv. 12. 2 Thess. iii. 1. 1 Tim. ii. 1—3. James v. 16. but no where is it promised that God will grant what is prayed for MERELY ON THE CONDITION of its

\* Christian Remembrancer for April, 1827, p. 232.

† Certainly not; perseverance is the gospel condition which in one case it is assumed the person prayed for performs himself; in the other assumption he is merely a passive recipient. With great respect for our correspondent, we confess we cannot comprehend the difficulty he would raise. Whether it be consistent with our notions of propriety or not, "the prayer of a righteous man availeth much."—Ed.



being asked; no where else is it represented as of such efficacy as to be the procuring cause of *life* to a sinning brother.

For these reasons I am still of opinion that the difficulties which adhere to 1 John v. 16, are not removed by your interpretation. I am fully convinced that all Scripture was given by inspiration of God; I believe that the difficulties which present themselves to modern readers are not insuperable; and I hope that further investigation will effect their elucidation.

HALSALLENSIS.

## LAW REPORT.

### IN THE KING'S BENCH.—RIGHT TO PEWS.

BYERLEY, *Plaintiff*, v. WINDUS AND OTHERS, PRINCIPAL AND ANCIENTS OF STAPLE INN, *Defendants*.

The plaintiff, as surviving churchwarden of St. Andrew, Holborn, sought to prohibit the defendants from proceeding in a suit, instituted by them, against the plaintiff and another, as churchwardens, in the consistorial court of London.

It appeared from the pleadings: First, that Staple Inn is extra-parochial, and surrounded on all sides by the parish of St. Andrew, Holborn, and inhabited by a society known by the name of the Society of Staple Inn, heretofore lawfully constituted as one of the inns of court of Chancery, and that the society have not had or enjoyed any sittings in any church or chapel whatsoever, saving the church of St. Andrew, Holborn. Second, that from time immemorial, certain pews and seats in the body of the said parish church of St. Andrew, Holborn, have been appurtenant to the said inn, and have been exclusively possessed by, used, had, and enjoyed by the principal and ancients, or grand fellows of the society of Staple Inn aforesaid, with the privity and consent of the rector, churchwardens, and parishioners of the said parish of St. Andrew, Holborn; and in or about the year 1688, they, the said principal and ancients, or grand fellows of the said society for the time being, re-erected and rebuilt, with the like privity and consent, the said seats or pews, being seven in number, at their own cost and expense; and from that time have repaired and beautified the same from time to time, whenever occasion re-

quired, at the sole expense of the funds of the said society. That the principal and ancients, or grand fellows of the said society, for several centuries last past, have been in the constant habit of attending divine service in the said parish church, and of occupying and sitting in the said seven seats or pews, and during the whole of the said period of time the doors of the said seats or pews were kept constantly locked, and the keys thereof remained in the possession of the butler, or some other person in office in or belonging to the said inn. That on the said principal and ancients, or grand fellows leaving the said pews, the said butler constantly locked the doors of the said pews, bringing the keys away with him, and that down to the 17th day of May, 1818, the said principal and ancients, or grand fellows, or some or one of them, constantly sat in, and used, occupied, and enjoyed the said seats or pews without the least hindrance or molestation whatsoever from the rector, churchwardens, or parishioners of the said parish of St. Andrew, Holborn; and that down to such time the parishioners of the said parish did not incur any expense whatsoever of building, re-building, repairing, or beautifying the said seats or pews. That the said society have occasionally, voluntarily, contributed sums of money towards repairing and beautifying the said parish church of St. Andrew, Holborn, and the steeple belonging thereto, and also paid the sexton and others of the said parish from time to

time for their respective care and trouble in and about the said seats and pews, and which said charges and expenses were duly entered in the books and accounts of the said society. That in 1818, the rector, churchwardens, and parishioners of St. Andrew, Holborn, or some of them, removed the seats, that immediately the principal and ancients complained by letter, &c., but were not restored; and concluded by praying that the present plaintiff and A. B. deceased, might be admonished to permit the said principal and ancients to have free access to their seats or sitting places in the aforesaid seven seats or pews, and that the said Byerley and A. B., and their successors for the future, should refrain from disturbing the said principal and ancients in their quiet and peaceable sitting therein, and that they might be condemned in the costs of that suit, and that otherwise right and justice might be done and administered in the premises. It was contended on behalf of the plaintiff (Byerley) that mere possession gave no title to the defendants, that they could only establish their right to the pews by prescription; and, consequently, that the consistorial court had not jurisdiction, not being competent to try the validity of a claim by prescription: and, therefore, that a prohibition must be granted.

On the part of the defendants it was urged,

1. That possession was a sufficient foundation for the claim of the defendants to the pews; consequently, that the consistorial court had jurisdiction, being competent to decide whether such possessory right can exist in persons not parishioners. But if not,

2. That the title by prescription was not yet put in issue in the consistorial court, and, consequently, that the proceedings in that court did not at present warrant the prohibition.

The judgment of the court was delivered by Mr. Justice Bayley, as follows:

It appears that the suit below (in the consistorial court) was in respect of seven seats, not in an aisle or in the chancel, but in the body of the church, not by parishioners, but by non-parishioners, persons residing out of the parish, but in an extra-parochial place;

that it was a suit not for a faculty *ex gratia*, but for an admonition to the churchwarden, as churchwarden, *de jure*; that the *de jure* right the plaintiffs below have set out in their libel is, that from time immemorial the pews have been appurtenant to their inn, and exclusively enjoyed by it, and that the inn has rebuilt, repaired, and beautified them. It was admitted upon the argument on the part of the inn, that the claim below was a claim by prescription, but it was insisted that prescription was not the foundation of the suit, that a possessory right without prescription was sufficient to entitle the inn to a sentence below, and if not, that the state of the proceedings below did not at present warrant the prohibition. The first question, therefore, I shall consider is, whether a possessory right could in *this case* have existed without a prescription; for if not, the argument that a possessory right without prescription would have entitled the inn to a sentence below, fails. The claim in question is by non-parishioners in respect of a messuage or messuages 'out of the parish. It is true the claimants live in the messuages in respect of which they claim; that those messuages are in no parish, but are extra-parochial, and surrounded on all sides by the parish of St. Andrew; but what right can the inhabitant of an extra-parochial place have in the body of a parish church except by prescription? He contributes to none of the expenses of the church; they are borne exclusively by the parish. He contributes nothing to the maintenance of the minister or other officers; they are supported exclusively by the parish. And to whom does the use and enjoyment of the body of the church belong? To the parish and its inhabitants. The ordinary, indeed, has the right of disposing of the seats; but can he dispose of them to a non-parishioner? I apprehend not. Is not his right confined solely to resident parishioners? I take it to be clear that it is. Why is a faculty for a pew to a man and his heirs bad? Because it professes to give the right whether the man and his heirs continue resident or not. Why cannot a seat be claimed either by faculty or prescription as appurtenant to land? Because it is in respect of *inhabitan-*

that it is to be used. Why, if a man quits the parish, is his right to use a seat, whatever was the nature and origin of that right, at an end? Because he has ceased to be a parishioner. Why, if a seat is appurtenant to a house, cannot the owner of the fee restrain his tenant from the use of it? Because the seat is for the benefit of the house, for the inhabitant of the house, not for the benefit of the owner if he cease to inhabit it. Gibson in his Codex, tit. 9. c. 4, under the head of Rules of Common Law concerning the repairing and ordering of Seats, says, "Of common right, the soil and freehold of the church is the parson's, the use of the body of the church and the repair of it common to the parishioners, and the disposing of the seats therein the right of the ordinary. And generally where the parishioners repair, the ordinary shall dispose. These heads are every where laid down in the cases on this subject, and have never been disputed." In the case which was cited of *Pettman v. Bridger*, Sir John Nicholl states the rule to the same effect, but he restrains the right of the ordinary to a distribution among parishioners. "By the general law, and of common right," he says, "all pews belong to the parishioners at large for their use and accommodation, but the distribution of seats among them rests with the ordinary. The churchwardens are the officers of the ordinary; they are to place the parishioners according to their rank and station, but they are subject, upon complaint, to the control of the ordinary." In *Fuller v. Lane*, in a very able and elaborate judgment, Sir John Nicholl lays down the same doctrine. "By the general law, and of common right, all the pews in a parish church are the common property of the parish; they are for the use in common of the parishioners, who are all entitled to be seated, orderly and conveniently, so as best to provide for the accommodation of all;" and after laying down this as the general rule, he states, among other positions, "that no faculty is deemed, either in the spiritual court or at common law, good, to the extent of entitling any person who is a non-parishioner to a seat even in the body of the church." Again,

"whenever the occupier of a pew in the body of the church, ceases to be a parishioner, his right to the pew, however founded, and how valid soever during his continuance in the parish, at once ceases and determines." Again: "Of pews annexed by prescription to certain messuages, it is often erroneously conceived that the right to the pew may be severed from the occupancy of the house: it is no such thing; it cannot be severed, it passes with the messuage, the tenant of which, for the time being, has also *de jure*, for the time being, the prescriptive right to the pew." Lord Stowell lays down this last position in 1 Hagg, 319—321.; and in 1 Hagg, 194—314, Lord Stowell states that every housekeeper has a right to call upon the parish for a convenient seat; that if an inhabitant wants a pew, the churchwardens ought not to permit an occupancy by a non-inhabitant. They ought not in such a case to let to a non-inhabitant, nor permit prescriptive pews to be so let. A distinction being thus established between parishioners and non-parishioners, can a distinction be also made among non-parishioners, between those who belong to another parish and those who do not? Upon what principle can such a distinction stand? The extra-parochials infringe equally upon the rights of the parishioners with those who belong to another parish. They are equally non-contributory to the expenses of the church. It is the fault of those under whom they claim that they have no parish. They have the advantage of being extra-parochial; they must take the disadvantages also. Upon authority, therefore, and upon principle, I am of opinion that extra-parochials cannot claim a pew in the body of a church otherwise than by prescription, if they could do so by prescription; and, consequently, that there could have been no possessory right in this case without prescription.

This brings me to the second question, whether the proceedings are in such a state in the court below as to warrant a prohibition at present. Where the spiritual court has jurisdiction over the subject matter, it will have jurisdiction equally, whether the claim is founded upon prescription or upon

any other right; it is only when the spiritual court is proceeding *towards the trial of the prescription* that a claim by prescription furnishes ground for a prohibition. If the prescription is admitted, the spiritual court may go on with the cause; and this was the foundation of the consultation in *Jacob v. Dallow*. But when once it appears by the proceedings in the spiritual court, that the prescription, instead of being admitted, is disputed, and that the parties are in progress to bring its existence to trial, the courts of common law are not bound to wait till the parties have incurred the expense of *putting it in issue*, but the prohibition is grantable *at once*; and it was upon this principle that the prohibitions were granted in *Darby v. Cosens*, and in *French v. Trask*. Each of those was a suit for tithes; in each a *modus* was pleaded; and a prohibition was

granted in each without any issue below upon the existence of the *modus*. In the latter case it was urged that the application for the prohibition was too early, because there was no issue upon the *modus*; but Lord Ellenborough answered, "there was nothing the spiritual court could do, but try the *modus*." The cause was necessarily in progress towards such trial; there was no alternative. If the *modus* existed, it necessarily destroyed the right to the tithes the suit claimed. And it appears sufficiently upon the *pleadings in this cause* that the suit below is in progress towards the trial of the prescription.

These are the answers to which the arguments on behalf of the Inn are open; and upon the grounds stated, we are of opinion that there ought to be judgment for the plaintiff.—Judgment for the Plaintiff.

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## MONTHLY REGISTER.

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### SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

THE Anniversary dinner of this Society, in the Freemasons' Hall, on the 22d of last month, was most numerous and respectably attended.

We have much pleasure in recording the declaration made by the Duke of Clarence who presided. "Whether," said His Royal Highness, "the declaration I am about to make be popular or unpopular, I think it right, in reference to the peculiar character of this meeting, to declare at this time, that to the sound and excellent principles of the Church of England, I am unalterably attached; and that it will be at all times, and under all circumstances, my first desire and duty to maintain those principles." In another part of his address, His Royal Highness said, "In the official situation which His Majesty has been graciously pleased to place me, I shall deem it one of my first duties to see that the chaplains of His Majesty's ships are men of regular education and orthodox principles, and that the books circulated for

the use of the seamen, are of that sober and suitable character, that may tend to their real improvement." His Royal Highness, in the course of the evening, made several allusions to Ireland, as a country in which he felt the strongest interest, as well from other circumstances, as from his having personally visited it; and expressed the deepest anxiety for the welfare of the Protestant Church in that part of the empire. These declarations, made in a very emphatic manner, by the Lord High Admiral of England, and the next heir to the throne of these realms, will be appreciated as they ought to be, by every man in the country who feels an honest attachment to the Established Church.

The usual toasts were drunk on the occasion. On the health of the Lord Primate of Ireland being given, his Grace returned thanks; and after having spoken briefly, but with great feeling and eloquence, of the unjust aspersions cast upon the Irish Church,

of the great exertions now making by the Clergy, and of their willingness to make every sacrifice in the cause of truth, his Grace alluded to the progress of the reformation in that country, and the critical state of the Irish Church.

The most Rev. Prelate declared that many more persons had abjured the errors of Popery than could be inferred from the accounts given in the public papers; and he expected more from the seeds already sown which were latent, than from those which had sprung up. Many persons had silently conformed to the Protestant Church, and every day brought fresh

accounts of additional conversions. "The Churches of England and Ireland," said his Grace, "must stand or fall together. It is not for us to know whether it will please the Almighty in our time that the total downfall of Popery in Ireland should take place. Many obstacles yet remain to impede the progress of the truth—the ties of kindred, the prejudices of education, and, possibly, the indiscreet zeal of friends. But I am persuaded that the light of truth has penetrated so far, that the time cannot be far distant when the purer faith of the Protestant Church shall altogether prevail."

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QUEBEC DIOCESAN COMMITTEE—MANCHESTER AND SALFORD  
COMMITTEE—CHICHESTER DIOCESAN & DISTRICT COMMITTEE.

WE have received the Reports of these Committees. We regret we have no space to enter upon their details; but we may observe that the friends of the Society in these districts are prosecuting their labours diligently, and with success. We cannot however omit to notice that the local subscriptions in the Manchester and Salford district have proved insufficient to repay the Parent Society the sum due for books and tracts: the deficiency, indeed, in the last year, amounts to 320*l.*—Nor can we refuse to record the following resolution of the Chichester Committee, which, we trust, will be adopted in other places.

The Chichester Infirmary having been finished and opened for the reception of patients, and a chaplain having been appointed,—the Committee were solicitous to make some provision, in aid of the spiritual assistance administered by him, for the religious instruction and improvement of its suf-

fering inmates. The peculiar disposition of mankind to receive salutary impressions in the time of sickness and affliction, and the benefits which may result to their everlasting concerns by securing that, perhaps, the most convenient season for promoting the soul's health, while the body is waiting for the uncertain issues of a painful and precarious disorder, naturally suggested to the Committee that so precious an opportunity of doing good should not be suffered to escape. This interesting subject was accordingly submitted to their consideration at the last quarterly meeting, and an unanimous resolution was immediately entered into—"That the Chichester Infirmary should be supplied at the discretion of the chaplain thereof, and the Secretary of this Committee, with Bibles, Prayer-books, and the Books and Tracts admitted on the Catalogue of the Society for Promoting Christian Knowledge, at the expense of the Chichester Diocesan Committee."

# SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

A most numerous and highly respectable meeting of the friends of this Society was held in the Freemasons' Hall, Great Queen Street, Lincoln's-Inn Fields, on the 25th ult. His Grace the ARCHBISHOP of CANTERBURY, the President, took the Chair at one o'clock. His Grace was supported by the Archbishop of York, and the Bishops of London, Durham, Salisbury, Lichfield and Coventry, Gloucester, Chester, St. David's, Llandaff, Bristol, and Calcutta.

A most interesting Report, detailing the operations of the Society at great length, was read by the Secretary; we shall probably give an analysis of it in our next number.

We regret that the following report will give a very inadequate idea of the zeal and eloquence displayed on this occasion. We may, indeed, congratulate the Society upon the ability of its advocates; and, as Churchmen, we feel a pride in being able to affirm with confidence, that at no meeting of any religious society, has the cause of the gospel been more effectively advocated. It was truly a cheering and heart stirring sight to behold a crowded and attentive meeting, forgetful of this world's affairs, anxiously listening to the affecting details of the ignorance and wretchedness of those who have not the spiritual blessings we enjoy; while the prudence and Christian spirit manifested by the speakers afforded a bright example, well worthy of imitation. Would that we were able to transmit a portion of the interest excited by this meeting to every corner of this land!

After the Report had been read,

The ARCHBISHOP OF YORK rose, and proposed the first resolution—

That this meeting has heard, with the most lively interest, the Report now read of the operations of the Society for the Propagation of the Gospel in Foreign Parts, during the last year; and do request that the Society will be pleased to print the same for general distribution.

Sir THOMAS AGLAND seconded the motion; and observed, that he felt, in

some degree, a sense of shame when he endeavoured to draw the attention of the meeting to a Report which so well recommended itself; but still he was glad of the opportunity of expressing his most cordial approbation of the Society, and of its most important and useful labours, both in the East and the West. He fully agreed that it was a most imperative duty upon the Society, and upon all the members of the Church of England, that the gospel should be kept up in its vigour among those Christians who emigrated from our own shores, as the condition of our vast dominions on the other side of the Atlantic would materially depend, in future times, on the attention that might be now paid to them. For a period of 120 years, the dominions to which he had alluded had depended in a great measure, for Christian instruction in its purity, upon the labours of this Society, and he was glad of the success which had already attended its exertions. When he had heard from the Report that a Bishop had, in the course of a long and laborious journey, consecrated no less than forty-four churches, he owned, that if he had no other reasons, that would be a sufficient inducement to him to give his warmest support to the Institution. Again, when he heard it stated in the Report that there were places in which a church had never yet been established, it reminded him of the beautiful little poem supposed to be written by Alexander Selkirk—

"The sound of the church-going bell  
These valleys and rocks never heard;  
Never sigh'd at the sound of a knell,  
Nor smiled when a Sabbath appear'd."

But, in contemplation of such scenes as these, how pleasant was it to turn to the description given by Bishop Inglis of the happy settlement now rising in one of those desolate places, and possessing with other charms one which he could not help styling the greatest of all—

"The village spire rising to the skies."

It was scarcely necessary for him, and hardly consistent with propriety, that

he should presume to trespass upon the indulgence of the Meeting any longer; but he could not deny himself the satisfaction of touching upon that part of the Report which described the operations of the Society in another part of the globe, and which had begun under such auspices as to warrant a rational presumption, that the time was not far distant when the Church of India would be not only English, but Episcopal. He confessed, indeed, that while he was peculiarly desirous to propagate the doctrines and discipline of the English Church, he viewed with high approbation the inroads made upon Paganism by Christians, of whatever denomination or communion. He preferred the Church of England, however, and rejoiced, that by the labours of the Bishops Middleton and Heber, and the Missionaries of the English Church, there was so good a prospect of seeing Christianity extensively diffused in the East, in unison with the English Church. The main-spring of that great work (Bishop Heber), for the last three years, had been taken away. That eminent person had been, during his time, one of the brightest ornaments of the Christian world, and had left his country the inestimable legacy of having pointed out the way to accomplish this great and good work, and it would be shameful if the nation were to neglect it.

The Bishop of London proposed the next Resolution, which was—

That this Meeting is fully sensible of the great spiritual benefits which the Society has, for a long period of time, conferred, and is still conferring, through its numerous Missionaries, upon the British Colonies in North America; and that it unfeignedly deploras the Society's utter inability, in the present state of its funds, to meet the pressing demands for further assistance which are continually made upon it from that quarter.

As the Resolution related to the labours of the Society in North America, the few observations which he would make would be confined to that quarter, to which their attention ought to be directed with no less anxiety than to the wide prospect which had of late opened in the East; which, however, ought to be received with the

greatest fervour. But the situation of North America, with respect to instruction in the Christian religion in its purity, was, in one view, highly satisfactory, and, in another view, the subject of regret. It was a matter of joy that the country, which, little more than a century ago, had been inhabited only by a few barbarian hordes, had become a Christian land, where the gospel was preached, and Christian education promoted. (*Applause*) But what would have been the state of these countries, had it not been for this Society? Would they not have been deprived of all the blessings of pure Christianity? It was probable, no doubt, that Christianity would not have failed them altogether; such an idea was horrible. Some, no doubt, among themselves—he meant among those who had emigrated from this country to the other side of the Atlantic—would have kept the memory of Christianity alive among them. But how could the Christian truth, in its purity, have been secured to them, had it not been for this Society? They had to thank Almighty God, that ever since the Reformation, the doctrines of the primitive Church had been revived in this country, and uniformity of discipline was necessary to preserve Christianity in its purity. When every individual Minister was left to act without any human responsibility, there was no security either for sound doctrine or right conduct. But this Society, by preserving the unity of doctrine and of discipline, had made the Church in these regions like a city set on a hill that could not be hid. The waste and howling wilderness and barren places had been made glad; and the deserts, which had been traversed only by tribes of savages, had become the civilized and fertile abodes of Christian communities. Thus far, all was matter of rejoicing; but still it was to be regretted, on the other hand, that these immense tracts of land should have so few Ministers of the Gospel, from the inability of the Society to advance the requisite funds. The tree had been planted by this Society, and had taken deep root, and would stand; but its branches had not yet sufficiently spread. He indulged the hope, however, when he saw



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Sir THOMAS ACLAND seconded the motion; and observed, that he felt, in

some degree, a sense of shame when he endeavoured to draw the attention of the meeting to a Report which so well recommended itself; but still he was glad of the opportunity of expressing his most cordial approbation of the Society, and of its most important and useful labours, both in the East and the West. He fully agreed that it was a most imperative duty upon the Society, and upon all the members of the Church of England, that the gospel should be kept up in its vigour among those Christians who emigrated from our own shores, as the condition of our vast dominions on the other side of the Atlantic would materially depend, in future times, on the attention that might be now paid to them. For a period of 120 years, the dominions to which he had alluded had depended in a great measure, for Christian instruction in its purity, upon the labours of this Society, and he was glad of the success which had already attended its exertions. When he had heard from the Report that a Bishop had, in the course of a long and laborious journey, consecrated no less than forty-four churches, he owned, that if he had no other reasons, that would be a sufficient inducement to him to give his warmest support to the Institution. Again, when he heard it stated in the Report that there were places in which a church had never yet been established, it reminded him of the beautiful little poem supposed to be written by Alexander Selkirk—

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The BISHOP OF LONDON proposed the next Resolution, which was—

That this Meeting is fully sensible of the great spiritual benefits which the Society has, for a long period of time, conferred, and is still conferring, through its numerous Missionaries, upon the British Colonies in North America; and that it unfeignedly deprecates the Society's utter inability, in the present state of its funds, to meet the pressing demands for further assistance which are continually made upon it from that quarter.

As the Resolution related to the labours of the Society in North America, the few observations which he would make would be confined to that quarter, to which their attention ought to be directed with no less anxiety than to the wide prospect which had of late opened in the East; which, however, ought to be received with the

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so respectable an assembly before him, that the Society would still be furnished with the means of watering the tree, that its branches might expand over the whole of their dominions in North America. He expected the requisite supplies from them, and from the public; for when so many most respectable persons had been brought together by the spirit of piety and charity, he felt satisfied that to such an assembly, the appeal would not be made in vain.

DR. PHILLPOTTS seconded the Resolution. He had not, he said, been aware of the task which he had undertaken when he had consented to take a part in the proceedings of the meeting. He was not aware, that he should have to address so numerous an assembly; and he should be ashamed of himself if he trespassed at any length upon the attention of those by whom he was surrounded. There was, however, one observation which had fallen from the hon. baronet, that induced him to say a few words,—not, the meeting might believe him, in disparagement of what had been so ably said, but for the purpose of enforcing his sentiment. The hon. baronet had referred to the support which government might have given to the objects of the Society. Now the Society owed its very existence, not to the ignorance, but to the criminal, most criminal neglect of duty, on the part of the government of the period when it originated. He held in his hand an abstract of the charter, and he read with astonishment the following declaration:—"King William III. was graciously pleased, on the 16th of June, 1701, to erect and settle a corporation, with a perpetual succession, by the name of the Society for the Propagation of the Gospel in Foreign Parts; for the receiving, managing, and disposing of the contributions of such persons as would be disposed to extend their charity towards the maintenance of a learned and an orthodox Clergy, and the making of such other provision as might be necessary for the propagation of the gospel in foreign parts, upon information that in many of our plantations, colonies, and factories beyond the seas, the provision for ministers was mean, and

many of our said plantations, colonies, and factories were wholly unprovided of a maintenance for ministers, and the public worship of God; and that for lack of support and maintenance of such, many of his loving subjects wanted the administration of God's word and sacraments, and seemed to be abandoned to atheism and infidelity, and others of them to Popish superstition and idolatry." He was perfectly astonished to find such words in a Charter of King William III. and he felt himself bound to say, that he did not think it would be possible for such a Charter to be granted in the days of George the Fourth. (*Cheers.*) Instead of leaving the spiritual wants of their colonies to the benevolence of individuals, he was confident that our gracious Sovereign and the Parliament of the country, would feel it their bounden duty to be forward to discharge that most sacred of all obligations—attention to the spiritual wants of their fellow-creatures. (*Loud cheering.*) Persons well knew how difficult it was for a precedent once laid down to be departed from; but perhaps it would have become the persons who then filled the highest offices in the Church, if they had remonstrated or protested against such a proceeding. If, instead of asking for a charter, incorporating themselves into a society to receive the alms of their fellow-subjects, they had told the government what it was their first duty to attend to, they would have done what was proper. It was clear they had not done so, and it now became them to consider in what state the conduct of the government of that day had left them. If persons looked to France, to Spain, or to Portugal, they would see what had been the conduct of those governments with respect to their churches in the colonies. They had pursued a course of policy, which, he rejoiced to say, conveyed a most instructive lesson to the world, and which he could not help admiring, whatever he might think of the cause in which it was exerted. On the other hand, the policy of this country towards its colonies was the opprobrium of the British name; and it had been followed by such effects as it deserved to produce. Their

colonies, left to themselves, without any care of their spiritual welfare—without any of the endearing ties to attach them to their home—had severed themselves from our empire. The loss of thirteen provinces,—the dismemberment of what was then the mightiest limb of our empire, were the fruits of this unhallowed policy; and was the country to persevere in the same course? Were they for ever to follow the same pernicious system? No; it had been the wisdom of a former Minister of this country to lay the foundation of a church in Canada, connected with our own in its doctrine, discipline, and government; and we had the great comfort of knowing that experience had shewn, that the opinions of the people had been in favour of such an institution. It had been found that in the rebellion of the thirteen provinces to which he had alluded, some individuals still adhered to the land of their fathers. Those who did so were members of the Church of England, and they had continued faithful to their king and country. If, therefore, mere earthly policy were considered, it would be found that to neglect the religious instruction of the colonies, was an unwise course. “But,” said the Rev. Dr. “let us not ascribe too much blame to the government at any period: the real cause of the neglect which we all deplore, is to be found in that which is the source of all our temporal privileges, and, under Providence, of much of our spiritual blessings,—I mean our freedom. In this country, government cannot dispose of the public funds without being subjected to the jealous, the properly jealous vigilance of the constitutional guardians of those funds, in both houses of parliament. They look with a scrutinizing eye on every item of expense,—so that the justest claims, even those of religion, are slowly and reluctantly admitted. I do not deny that at the present time the most rigid economy is required, but I nevertheless hope that the period has not yet arrived when we are called upon to retrench our virtues, or put our charities on short allowance. One thing let Englishmen always bear in mind—the possession of a right carries with it a

corresponding duty. As, in this country, the voice of the people is all-powerful with the government, I hope that every man who hears me will feel himself bound, by the expression of his individual sentiments, to encourage, to stimulate, to urge, if it be necessary, the zeal of government in the effectual discharge of its first duty towards our colonies. I trust that, in future, no colony will ever be sent out from this country without the means of spiritual instruction in its train. I trust, too, that on every fit occasion Englishmen will be always ready, both collectively and individually, to stand up and speak in favour of the propagation of those truths, on which all our temporal and spiritual happiness is founded.” (*Loud applause.*)

The Rev. Dr. WADE, of Warwickshire, claimed the privilege of an Englishman, in replying to the charge which had been brought against the government of the country by the last speaker. He could not admit that there had been any neglect or omission displayed by the government, in respect to the purposes for which this Society was incorporated; but if it had, this should serve as an additional motive, why they should endeavour to atone, by their own charitable efforts, for the inattention or lukewarmness of the government, of which complaint had been made. That it had been made justly, he strenuously denied. There was not, nor could there be, a more steady and generous friend to the religious institutions of the country, and to every plan for extending their efficacy, than the Prime Minister, whose political demise had been the subject of so deep regret; nor had they any reason to anticipate less zealous support from the highly gifted individual, who had been called on to succeed him. His mind was too enlarged, his liberal principles too well known, to admit a doubt that, in this respect, he should follow the example of his predecessor in office; nor would his inclination to do so be lessened by the circumstance of beholding Englishmen coming forward voluntarily to contribute to so good a work. He had not shewn himself so careless of the voice of the people, as not to at-

tend to that voice when it was fairly heard. For his (Dr. Wade's) part, he was ignorant of the meeting until he saw the advertisement; and he came in the expectation that he was to find a meeting convened for a highly charitable purpose, and to contribute his mite towards the furtherance of its objects, not to hear speeches on political topics. (Cries of "No, no.") He was determined, while he stood there, not to listen to attacks on the government of the country, without an attempt to answer them. He repeated, that the meeting, and all meetings whose views were similar, were fully warranted in looking to the Minister, at present at the head of his Majesty's government, for favour and protection.

Dr. PHILLPOTTS rose to explain, but was prevented by

The ARCHBISHOP OF CANTERBURY, who stated, that if the reverend doctor made any observations in answer to what had been just said, a discussion might take place of no advantage to the objects of this meeting.

The BISHOP OF CHESTER, in rising to move the Third Resolution, began by saying that he had witnessed with extreme regret the interruption which had been given to the proceedings of the meeting; an interruption which had arisen entirely from a misunderstanding. The last speaker had greatly misapprehended his reverend friend Dr. Phillpotts, who, he was perfectly sure, in his assertion of a most true and unquestionable position, that a Christian government was bound to provide for the religious instruction of its Christian subjects, had intended no allusion to any person or persons, nor had made any remark which could fairly be construed into a political sentiment. Having said thus much, not in vindication of his reverend friend, for he needed no defender, but with a view to that explanation which his reverend friend could not give in person without interrupting the regularity of their proceedings, he would now proceed to say, that in rising to propose a resolution which referred to the state of religion in our North American colonies, he could not forbear from offering a few observations upon points which had not yet been touched upon. And in the first place he must

express the satisfaction which he felt in being called upon to present himself on such an occasion. He cordially agreed with the framers of the very luminous and comprehensive Report, that the claims of this Society, to be felt and acknowledged, needed only to be known. Of the two venerable societies, which had now laboured for more than a century to diffuse religious information at home and abroad, that for promoting Christian Knowledge had this advantage over its Sister Institution, that since the principal field of its operations was at home, it could make itself felt and known, by the benefits which it conferred within the personal observation and knowledge of those from whom it solicited support. It needed not to have recourse to special and extraordinary methods of making known its claims to the public. As had been recently well observed by an excellent officer of that institution, there was not a village church, nor a cottage, nor a school; not a prison, nor a hospital, which did not bear testimony to the beneficial exertions of that venerable Society. But it was not so with the Society for the Propagation of the Gospel in Foreign Parts. Its operations, being by the very terms of its designation, limited to objects of more distant interest, were not forced upon the notice of an uninquiring public, upon whose curiosity, if not upon their charity, we had too implicitly relied. It had, therefore, no method of introducing itself to the Christian world, but through the medium of addresses and reports; which being customary, and long established, had, like most customary and long established methods, failed at length to awaken any lively interest. But the time was now come, which required that some more vigorous effort should be made, to set before the public, not obtrusively, but plainly, and modestly, and, he trusted, effectually, the claims and the wants of this Society; to make known to the Christian world what they had done; what they were doing; what they desired to do, and were prevented from doing only by the insufficiency of their means. With respect to the two great departments of the Society's labours, he observed, it was impossible not to look with an

intense and anxious interest to the gradual expanding of that dawn of Gospel light, which had long glimmered in the eastern hemisphere; and there was a well-known propensity in the human mind to look forward into the dimly-discovered prospects of the future, with an eagerness of curiosity, which was apt to deaden the recollections of the past. Yet they would form but a very incorrect and inadequate notion of the Society's claims upon the support of a Christian public, if they were to look merely to its labours in the East, or to its designs and intentions towards that department of the Lord's vineyard. No, its merits were to be judged of from the faithfulness with which it had fulfilled the original purposes of its institution: its claims were founded upon its past services; upon the fruits which it had gathered, and the harvest which it reaped, as well as the diligence with which it was now scattering the good seed in a new and more extensive field. And what were those past services to which he referred? That pure religion subsists in the United States of America, or, if that be too bold an assumption, that it subsists there with the advantages of apostolical regimen and discipline; that in our North American colonies Christianity is professed in purity and practised with faithfulness; that tribes of Indians bordering upon our territories, have been brought to a knowledge of the faith as it is in Jesus; this, under the blessing of God, was the praise of the Society. At the present time, and in the present state of those provinces, it is difficult to estimate the good which resulted from its exertions. Whoever would be at the pains to turn over the records of its early proceedings would see many affecting appeals from the settlers, who were destitute of the means of religious edification and comfort; appeals which were promptly answered by the Society, to the extent of its means. It would suffice to observe, that where it found only five Churches, in the course of a few years it had raised, or contributed to the raising of two hundred and fifty; and in countries where the inhabitants, little more than a century ago, were in a state of spiritual destitution, the So-

ciety was now supporting one hundred and three missionaries, and one hundred and thirteen schoolmasters. With this simple fact to urge, he would come boldly before the public, and say, that the Society was entitled to claim their support; a support which was absolutely required, to enable it to fulfil its sacred and important engagements. Let the meeting consider what the consequences would be, if the Society should now be compelled to relinquish the care of those Churches, which it had either planted, or fostered to their present comparative maturity. The question had already been asked, and he would repeat it, with the fullest confidence that it would be answered unanimously in the negative, Shall we abandon the sacred charge? Would not such a proceeding be characterized, and justly characterized, as a desertion of children by their parents, a violation of the compact of adoption, a dereliction of a sacred trust? Such a proceeding was not sanctioned by the example of the first and greatest of human missionaries, St. Paul, who, zealous and active as he was in executing the great work committed to him, of bringing the heathen into the fold of Christ, had yet very near his heart, perhaps most near, the welfare of the Churches which he had planted in the Lord. The time no doubt would come, when the government of this country would be able to perform the duty incumbent upon it, of providing for the religious instruction of our colonies, or of obliging the colonies, when they became sufficiently wealthy, to form and support religious establishments for themselves; and he thought he saw, in the signs of the times, some symptoms and tokens of an approach towards that desirable consummation. But in the mean time, until a happy combination of circumstances should bring that event to pass, the Society must continue to do its duty, and use every possible exertion to supply the deficiency. A deficiency there still was, and that to a lamentable extent; for after all that had been done, many parts of the North American colonies were still in a state, which might almost be termed a state of destitution, with respect to Christian instruction, and Christian ordinances and discipline. He would



take the single province of Newfoundland, respecting which Archdeacon Coster uses the following expressions, after a careful visitation of that island :—" There is as great a call for an augmentation of the present Church establishment in Newfoundland, as there can be in any quarter of the world ; and no where can there be a better prospect of a missionary being conspicuously useful, than in some parts of this coast, the state of which has been made known to the Society." It had, indeed, been made known to the Society, and had added to the regrets which it had long felt, at the inadequacy of its means to the demands for its assistance. The evil was notorious, but they had not wherewith to furnish a remedy. In illustration of these assertions, he would take the liberty of mentioning two striking instances ; for in such matters an instance in point was worth a thousand arguments. In a place called the Bay of Bulls, there was a settlement, which had originally consisted of protestants ; it had now ceased to be so, for all, or nearly all the people had become Roman Catholics, and the reason assigned was, the absence of spiritual instruction in the pure faith, and of pastoral care. One of the respectable inhabitants declared his belief, that many might still be reclaimed by a Protestant clergyman ; yet such a clergyman the Society is unable to send. On the other hand there was an instance of an opposite kind, highly deserving of notice. At Greenspond, on the coast of Newfoundland, there were nearly 800 inhabitants, and not more than 40 Roman-catholics ; there the people have erected a church, and have occasionally the advantage of instruction from a Protestant minister, but not from a regular clergyman. Although ignorance and vice were too prevalent amongst them, they were, almost to a man, eager for the advantages of such instruction, and now appeared before the Society as humble, earnest suppliants for a stationed missionary. Should the Society be driven to the painful necessity of refusing such an application, for want of funds ? He would now read to the Meeting the resolution which he had to propose, viz. :—

That the Society is deeply indebted to the Bishops of Nova Scotia and Quebec for much valuable information respecting the state of the Missions under their superintendence : and that it duly appreciates both the laborious nature of the Episcopal office in those countries, and its powerful influence upon the maintenance and advancement of true religion.

The Resolution spoke of the duties of the colonial Bishops ; duties which were arduous and laborious in every diocese, although with a fatal pre-eminence in that of Calcutta. But even in the North American colonies they were such, as we had little notion of, who enjoyed in this country all the comforts and advantages of civilization, of neighbourhood, and of easy intercourse. In the course of his visitation the Bishop of Nova Scotia had journeyed 5000 miles, partly by sea, on a rocky and stormy coast, and in an intricate navigation. The Bishop of Quebec had not been less active in performing his visitation through a country, many parts of which were difficult of access, and the points of his jurisdiction far remote from one another. But it was not so much on account of the laborious nature of the duties which those excellent Prelates had to perform, as on account of their exceeding importance and usefulness, that he desired the meeting to record its grateful sense of their services. It would not be easy for *us* to estimate, as it deserved, the value of Episcopacy in those provinces. Not to dwell upon its more prominent advantages, of keeping scattered congregations and isolated churches in the unity and purity of the faith, let the meeting consider for a moment, how great a degree of comfort and encouragement was afforded to humble and laborious missionaries, far separated from each other and from the world, by the occasional personal visitations of their bishops. In how many things did they require to be guided, instructed, and controlled ; in how many did they need to be animated and consoled by their spiritual superiors. Those who had witnessed the respect, and deference, and satisfaction, with which the Clergy of this country uniformly welcomed their bishops, might form some idea of the comfort which the missionaries received from such



personal intercourse; and of the happy effects which must in many ways result from the visits of those, who were indeed in those parts the nursing fathers of the Church. It was therefore on *their* account, no less than for the sake of those excellent prelates, that he desired the meeting to concur in a vote of acknowledgment and encouragement, a part of which would be derived, through those who were its immediate objects, to those of whom they were the representatives. He had now only to trouble the meeting with one other observation. It had not been customary at these meetings (of which indeed this was only the second) to collect contributions at the door; but as many, no doubt, had come thither prepared to give, and many more were disposed to support the Society to the utmost of their means, he would remind them that the Assistant-Secretary was at hand to receive subscriptions, and that members of the Society were scattered through the room, who would gladly undertake the office of transmitting to it any contributions. If therefore the arguments which had that day been pressed home to their consciences as Christians, had not been without their effect, and the countenances of the meeting assured him that they had not, let them manifest the sincerity of their attachment to the great cause of the Society by the substantial tokens of their regard.

THE REV. MR. DEALTRY then spoke nearly as follows:—"In seconding this motion allow me to express my entire and hearty concurrence in the object of it. That the information communicated by the bishops of Nova Scotia and Quebec respecting the missions under their superintendence is of a highly valuable nature, must be obvious to every person who has either read the previous annual reports of the Society, or has attended to the statements which we have heard this day. The communications made by those Right Rev. Prelates are admirably suited to give a clear view of the religious state of their respective dioceses; and, at the same time, to awaken among Christians of this country, a strong interest on behalf of our fellow-subjects in that part of the world. It

is very gratifying to learn, from such authority, that the missionaries, although amidst many privations and discouragements, have rendered, and, by the blessing of God continue to render, such important services to the Christian cause; preserving, in the true principles of the Gospel, many congregations, which would otherwise be as sheep without a shepherd, and training up many children in the fear of God. It is pleasant to hear of the cordial reception experienced by the missionaries in the several scenes of their labour, and of the attention generally shewn to the Christian ordinances; but it is not without emotions of a different kind, that we hear likewise of the utter inadequacy of the means of instruction at present existing, and reflect further upon the loud call thus addressed to the Church of England, to lend, if possible, more effective aid. The Report which was read this morning, mentions one county in New Brunswick as having the benefit of only a single missionary. By the Report of last year, it appears, that the whole province is in a state of great religious destitution: for a population of nearly 80,000 souls connected with the Church of England, there were only 16 resident clergymen, scattered over a country of more than 27,000 square miles, and 26 churches, some in an unfinished state. When we advert to accounts of this description, and listen to the urgent demands in both those extensive dioceses for additional missionaries, it is impossible not to join in the wish expressed by the Committee, that the funds of the Society were more equal to the exigencies of the case. Upon the laborious nature of the episcopal office in those parts of the world, and its influence in promoting Christian knowledge,—both which points are noticed in the motion—there can be no difference of judgment among those who look at the extent of the *countries* to be visited, and the various duties which devolve upon the Bishop. We know the value of episcopal superintendence in this country, and it cannot be less valuable there. If, independently of the discharge of those important functions which belong exclusively to

the Bishop, it be the tendency, as it assuredly is, of the episcopal establishment in our colonies to accredit religion generally, to secure respect for the missionaries, to encourage the timid and desponding among them, to discountenance, if the necessity should arise, irregular and disorderly zeal, to point out the best scenes of labour, to supply a common bond of union, and to combine, in one regular system, the exertions of the various teachers, it will be difficult to estimate too highly the beneficial influence of such establishments in the maintenance and advancement of religion. And here we cannot but admire the wisdom and prudence of those excellent men who instituted this Society. It was from no restricted views, either of the value of divine truth, or of our bounden duty to propagate it through the world;—it was from no narrow or limited principle of charity, that they turned, in the first instance, to the colonies of Great Britain. These have, doubtless, the first claim upon this Christian church; they were, nominally at least, of the household of faith; and where would have been the charity, or where the good sense, of looking at the heathen world, and leaving those who were so closely connected with us, to incur the hazard of relapsing into a state little better than heathenism, to the utter scandal and disgrace of the Christian name? Perhaps, in the formation of this Society, its founders bore in mind, that the apostles addressed themselves in the first instance to the Jews,—beginning at Jerusalem: perhaps they looked to one yet greater than the apostles, who declared himself to be especially sent to the lost sheep of the house of Israel. We cannot hesitate to say, therefore, that they acted well and wisely. The episcopal churches in the United States, and in the dioceses of Nova Scotia and Quebec, prove that, unostentatious as were the labours of the Society, the effects of them have been of no ordinary magnitude; and when the religion of Christ shall, in future times, be extended through the whole of North America, the historian of that day will not fail to point to this Society as the main instrument in the promotion of that blessed work.

With respect to those who think that the Society ought to have embarked upon missions on a larger scale, it may be expedient further to refer to the difficulties in the way of making such attempts, and to the little hope which was then probably entertained of their success. If Archbishop Tillotson, who died but a few years before the formation of this Society, may be supposed to speak the prevailing sentiment of that period, we may conclude that, without the power in a missionary to work miracles, no great success in the conversion of heathens was generally expected. And although he expresses the conviction, that God would, in an extraordinary manner, countenance such an attempt, if conducted in a right spirit, yet would the opinion here noticed tend considerably to encourage the belief, that the time for such exertions had not yet come. But a new page in the volume of Divine Providence has been opened to us, and we are now convinced, that, by the simple preaching of the gospel, together with such other ordinances and means of instruction as that preaching implies, a vast moral and religious change may be effected in heathen countries. This Society has gladly availed itself of the new circumstances in which we are placed, to provide, in accordance with its general principle, for a wide diffusion of religious knowledge in the East, under the persuasion that the Word of the Lord may, without the aid of miracles, have free course, and be glorified. In all this, there is nothing of contradictory movements; we have not hastened onwards before the march of Divine Providence, but have shewn ourselves ready to go wherever it shall point the way. In contemplating the facilities which it has pleased God to bestow upon us for the propagation of the Gospel, we may not only discover in them strong motives of Christian enterprise, but they seem to indicate, beyond all question, the purpose of heaven, and the duty of this Christian land. Can we believe, that all these opportunities for making known the gospel of the grace of God, have been bestowed in so remarkable a degree upon Great Britain, and that she is at liberty to

neglect them? Is it the fact, that the progress of the British arms seems, in these later days, to open the way for the minister of religion; that thus, according to the language of prophecy, the vallies are exalted, and the hills made low, and a highway in the desert is prepared for our God; and shall we fail to make a Christian use of these advantages? Is not the Church of England more especially encouraged and invited by these events to proceed in the work so happily begun, of making known the way of God upon earth, his saving health among all nations? And is there one among the true members of that Church who will not hail with delight and gratitude to God the high service to which his Providence so loudly calls us? Should any person imagine that language like this is rather to be ascribed to that nervous agitation, which a speaker on this platform, and on an occasion like the present, may very naturally experience; or that it indicates only the warmth of a mind kindling by its own motions: let him be assured that it is derived from a deep impression of the extensive good to be accomplished by the Church, and of the noble destiny which awaits her. Can we doubt whether it be our duty, on the principles of this Society, to diffuse the knowledge of the truth? As little can we doubt that the path of duty is the path of safety and of honour; and that in pursuing this course we are best consulting our own personal interests and the welfare of the Church to which we belong. *He that watereth shall be watered also himself*: the blessing of God will be upon us, and that blessing we shall find in the increase of true religion among ourselves, and in the prosperity and stability of the National Church. Never does the pure light of religion shine more brightly in a nation, than when it diffuses itself to distant countries: never is Christian charity more powerfully concentrated at home, than when it spreads its sacred influence abroad. If the question were proposed to the members of this Society, whether from the circumstance of their taking a lively interest in its objects, they have felt less desire to be useful in the immediate scene of their duties;—whether

by having their hearts warmed in the behalf of persons whom they know not, they have become cold toward those with whom they are in the habits of daily intercourse, there can be no doubt as to the nature of the reply: and the answer itself would furnish a proof that by zealously promoting the designs of this Institution, we are in fact serving the cause of religion essentially in our own country. And may we not speak of this as indicating the blessing of God? The Society has lately, as circumstances permitted, extended considerably its sphere of usefulness: have these increased labours been productive of injury to ourselves? Have we not within these few years seen a great increase in our places of public worship? And are they not generally filled with attentive congregations? Was there ever a period when the value of the Church was more widely acknowledged or more deeply felt? Is there not an increasingly kind regard to it among the mass of our population? Would not many of those, who are not of our communion deplore any calamity, which might happen to the Church of England as a calamity to the Church of Christ? and among the notable circumstances of the times, has not the dawn of a brighter day, as we recently heard in this place, on the highest authority, begun to rise upon the Sister Island? I am far from connecting these events so closely with missionary labours, and the propagation of the gospel abroad, as if they were related like effects to their cause; I refer to them only as evidence that the divine blessing—that blessing which constitutes all our strength and stability—rests upon the Church. But if when fairly called to the work, and with the ability to prosecute it, we neglect the religious instruction of the ignorant, or provide not for the maintenance of divine truth in other parts of the world, that blessing how can we expect? We can never be so secure of the favour of God as when endeavouring to fulfil in all its parts the duty which he has committed to us; and if, while discharging the various offices of our ministry at home, we fulfil, according to our opportunities, the command given to the apostles, and

which now seems to be directed especially to us, *Go ye into all the world, and preach the gospel to every creature*, we may be assured that no weapon formed against us shall prosper. There may be some, who tell the towers of our Zion, and mark her bulwarks, and consider her palaces with no friendly purpose; but so long as we are faithful to our trust, there exists not an enemy, whether internal or external, which shall injure the least of those towers, or detach one stone from the venerable fabric."

The BISHOP OF DURHAM rose to propose a Resolution, which, though of a more specific and limited nature than those which had preceded it, related to a subject which he conceived to be essential, not only to the well-being and prosperity of the Episcopal Establishment in India, but to the continuance of its very existence as an establishment; and in which he therefore felt confident of the entire and cordial concurrence of the present meeting. It related to Bishop's College at Calcutta; an Institution which Bishops Middleton and Heber had considered to be deserving of their especial attention, as forming the basis and groundwork of their best expectations with regard to the main purpose they were labouring to promote. Bishop Middleton, from his first entrance on the Episcopate to the end of his life, had devoted a very great portion of his labours to the foundation of this College; and Bishop Heber, in the very last letter he wrote to the Society, expressed his most anxious desire that it might be extended on a larger scale. It was obvious, indeed, that, without such an Institution, no reasonable hope could be entertained of carrying the great object in view completely into effect. The qualifications of a proper missionary for India were of a very complicated description. A missionary must be not only full of piety and zeal, devoted to the work he had undertaken, and relying upon the Divine blessing for the success of his labours, but also of extensive and solid acquirements, of considerable knowledge of mankind, of great perseverance, and moreover of sound judgment, discretion, and moderation. He must

not look back when he had put his hand to the plough. He must be content to sacrifice what might be most dear to him in this country. And when it is considered that the man who possesses such qualifications might fairly look forward to adequate remunerations in his own country, it was hardly to be expected that a succession of such persons could be found willing to forego these prospects for the toils and perils of a far distant mission. It was therefore of great importance to form an Establishment in India, where, in due time, not only young students from this country, but native students also, might be trained to the ministry, under the guidance of able and approved instructors from England. The Society might hence also look forward to the period when a supply would be obtained of persons peculiarly qualified, by their local and personal acquaintance with the country, and with the manners and habits of the people, to spread the gospel among them with increased effect. The College at Calcutta appeared, moreover, to be in a very promising condition, although at present it could accommodate only ten students. Bishop Heber had expressed his wish that it might be made capable of admitting thirty or forty students, and was of opinion, that when the expense of such an enlargement of the building had been provided for, the increased annual expense of supporting it would be inconsiderable, compared with the increased benefit which would result from it. The Society had therefore resolved upon this enlargement, trusting to the public for the means of effecting it. It was satisfactory also to know, that this object of the Society had been much encouraged by the munificent aid of the Society for Promoting Christian Knowledge, which had contributed 5000*l.* towards the first foundation of the College, and had afterwards added 6000*l.* more for the endowment of an additional number of studentships. The Church Missionary Society had also presented a donation of 5000*l.* and subsequently two grants of 1000*l.* each, with an intimation that further annual supplies to the same amount might be expected. The British and Foreign Bible

Society had also contributed 2000*l.* towards translations of the Scriptures into the native languages of India. It was not only due to these Societies gratefully to acknowledge such liberal benefactions, but it was also gratifying to observe, on the part of public bodies not immediately connected with our own, and constituted upon somewhat different views and principles, such a mark of confidence and of good feeling towards it. Although several other topics presented themselves, he should not trespass further on the Meeting, but would content himself with reading the Resolution which he had now the honour to propose, viz.

That this Meeting has heard with infinite satisfaction of the efficient state of Bishop's College, and of the generous support which it has received from various quarters; and feels confident that whatever further expense may be incurred by the Society in carrying on this great work to perfection, will be met by a correspondent zeal and munificence on the part of the public.

MR. LE BAS, Professor of the East India College, seconded this Resolution, and spoke to the following effect:

"I am grateful for the permission afforded me of addressing a meeting assembled as this is, for the purpose of contributing its aid in forwarding the great and glorious work of propagating the religion of the gospel in distant realms;—I am grateful for this permission, because I stand here as a member of that College, whose object is one very nearly allied to that of this Society,—that of sending out public functionaries to govern our Indian empire. For myself and my colleagues I am bold enough to affirm, that it is one part of our labours so to imbue those committed to our charge with the love of religion, that in the fulfilment of their duties amongst the heathen they may act the part of evangelists, and shew forth in their lives the power of the gospel. (*Applause.*) It was my happiness and privilege to be personally acquainted with Bishop Middleton, the founder of the Indian Church. If we might be allowed to suppose that the spirit of that great and good man were now permitted

to contemplate what is passing here, how would he rejoice to witness the union of hearts and interests which the present assembly—devoted to one great and glorious purpose—this day exhibits. (*Applause.*) This Society has for its object to keep in force that bond of union which happily exists between the Church of England and that of Asia; and so long as the parent fountain of Christianity continues pure and uncontaminated, so long will its tributary streams flow to distant regions, and their effect be visible in after time. (*Applause.*) It is impossible to contemplate a more magnificent monument to the honour of Christianity than that edifice, the erection of which calls for the Resolution I have now the honour to second; and I trust that the day is not far distant when that building will appear not only magnificent in design, but in its resources and extent also. One word with respect to the objects of this Society, which should not be confounded with other institutions devoted to charitable purposes:—while many of those institutions confine their good works to the country which gave them birth, let it be remembered that the peculiar object of this Society is to send forth the word of God to distant lands, and to scatter the seeds of divine truth over the barren regions of heathenism. (*Applause.*) To keep in a pure and healthy state the religion thus propagated, is also another object; and to effect this purpose, pious men are sent out, and churches are erected, where the words of eternal truth are heard for the first time. In that distant clime there grows a tree, which taking root deeply in the earth, first spreads its branches all around, and then these branches themselves send forth roots, which descend and seize upon the soil, and springing up themselves into trees, repeat again the same luxuriant process, until the single tree is multiplied into a mighty forest, around the parent trunk, and the birds of the air lodge in the branches thereof, and whole tribes of creatures take refuge beneath its shade. This is no imaginary figure of speech, it is an exact illustration of what the Church of England is now doing by means of this Society—to

such a Society, who will dare to refuse his aid?" (*Loud applause*) The Rev. Gentleman concluded by seconding the Resolution, which passed unanimously.

THE BISHOP OF GLOUCESTER rose to propose the next resolution.—At the last annual Meeting the hopes of the Society were directed to the labours of Bishop Heber, but at that very time it had pleased God to put an end to his short but brilliant career; he had carried with him no ordinary qualifications to the scene of his most useful labours. To the imagination of a poet he added the most solid judgment, and the most ardent zeal and piety. This was the testimony of his friends and acquaintances; if their testimony had been wanting, the evidence would appear in his own works. Thus qualified, he proceeded to his task, and answered the fullest expectations that had ever been formed of him. But he was soon called to his reward. His death was untimely to us, and to the Church of Christ in India; but to himself death could never be unseasonable. (*applause*). He was well aware of the frail tenure by which he held his life, when he underwent so much fatigue in that climate. He would dwell no longer on that topic, but proceed to mention his Resolution, which was, "That the Society had the greatest confidence in Bishop Heber's successor, who had expressed his desire to tread in the steps of Heber and Middleton." That successor was well known by his publications, both in elegant literature and in theology, and carried with him qualifications for the proper discharge of his high and important duties; and his very acceptance of the office proved his zeal, and his piety, and his devotion to the great object of spreading Christianity among the ignorant and benighted of the world. No other motive could have induced him to accept the office; for he was sure of emolument and honours at home—much greater emolument, certainly, than he could gain by this appointment, the income of which was barely sufficient to support the dignity of the station. He hoped that his labours would encourage the growth of Christianity in India. That under his government, God may give the increase

to that husbandry which a Middleton had planted and a Heber had watered: that our church in India may enlarge the place of her tent, and stretch forth the curtains of her habitation. This Society committed him to the care of Providence, with a blessing on his person and his labours; and hoped to receive him back again with joy. He concluded by stating the Resolution more particularly:

That this Meeting, while they could not sufficiently lament the loss of Bishop Heber, reposed great confidence in his successor, whose known desire it was to follow the steps of Bishops Heber and Middleton.

DR. GEORGE BARNES, (late Archdeacon of Bombay) seconded the Resolution, and observed that from his connexion with the Indian Missions, he might well say that the gospel had made great progress in India under Bishops Middleton and Heber. He wished, however, for the sake of the successor, that the labour had been divided. Bishop Middleton was ready to sink under it; and although Bishop Heber did not complain, still it was well known that he was anxious that the Diocese should be divided. But the successor would find those in India who would cheerfully co-operate with him, and by the passing of this Resolution, he would carry with him the confidence of this church. With respect to the propagation of the Gospel in India, it was to be observed that it was not idolatry alone with which we had there to contend. Over idolatry the Gospel had always triumphed. But his code of religious belief had imposed on the Hindoo the distinction of caste under the fear of punishment, temporal and eternal. Thus he grew up in prejudice; and it was our policy to have but few Europeans in India; the consequence of which was, that the ordinances of our religion were not exhibited to them in the manner most calculated to be attended with beneficial effect. The only means, therefore, that could be employed was, that of sending out Missionaries and establishing schools, and the appointment of Chaplains in distant situations. Bishop's College in Calcutta, contained in itself the means of supplying these important auxiliaries, and he



rejoiced in the liberality of so many Societies, especially of the Church Missionary Society, to that Institution. The fruit might not appear for some time, but the good seed had been sown, and would not perish.

The BISHOP of CALCUTTA spoke to the following effect:—

"I am deeply indebted to the Right Rev. Prelate, who moved the resolution, for the kind manner in which he introduced my name; and well indeed does this suggestion, contained in that resolution, come to me, when seconded by one who has himself so ably discharged the duties of the ministry in India, and was regarded with love and veneration by every class of society there. And yet this suggestion which has been made is one, which, considering the high and deserved reputation of my predecessor, I can never regard without diffidence and awe. If ever there was a man well calculated to lay the corner-stone of the Church establishment in a foreign land, ever one whose correctness and precision of judgment, whose uncompromising firmness of mind, whose piety and learning fitted him for such a purpose, it was Bishop Middleton—one who never swerved from that path which his christianly formed conscience told him was the true one,—one who, if ever man did, 'dug deep and laid his foundation on the rock.'—Nor were those peculiarities less striking in themselves, however different in their nature, which belonged to that generous and highly-gifted being, whose loss we more recently have mourned: his it was to conciliate, to soothe, to subdue: it was his to win over by his openness and frankness of manner, all that had else beset his path, and to unite all those varying discordant humours that too often arise to perplex and confound the zealous advocate of the Christian cause; while, by the splendour of his talents, he kindled a new flame, and all around him felt proud in being able to shew a sympathy with a mind like that of Heber.—For myself, my path is clear and open: an humbler task, and yet one which, if heaven spares me a term of years, may not pass without fruit: be it mine to aim at producing a closer union of the Christian body

in general, and to endeavour to present a less unbroken phalanx than heretofore to the enemies of the cross. It is for this purpose that honour, wealth, and dignity, are given to the station to which it has pleased His Majesty's government to appoint me: it is for this purpose, to produce Christian harmony and union, that every true Church establishment is formed; not by a system of terror, not by inquisitorial means, but by that mild and genial influence which such institutions shed on those around:—by adopting in those institutions such principles as long experience has taught us are sound and secure, by forming ourselves on those ideas which the habits and practice of the world have shewn us are absolutely necessary to the safety of our moral constitution. For those kind feelings which the Right Rev. Prelate has expressed, with regard to the continuance of my health and life, I am sincerely obliged. These are points on which it does not become us to enter too far: God's will be done; but I speak sincerely when I say I go in hope, not in fear. And if ever it should happen that I should revisit this country, if ever I should be happy enough again to appear before the face of this Society, may heaven grant that I may then be able to say,—I have done my duty."

The EARL of WINCHELSEA observed, that after the very eloquent and animated addresses which had been made to the meeting, he felt he should be only trespassing upon their time if he offered any observations upon the objects or transactions of the Society. He would, however, state, that considering the nature of the Institution, he thought there was not one present who would not consent to give it his cordial support. His Lordship then moved the following Resolution:—

That this Meeting, considering the immense field of the Society's operations, and the absolute necessity of a great addition to its means, to enable it to meet the continually increasing demands for missionaries in every part of the British Colonies, earnestly presses its claims for support, if not upon every *Christian*, at least upon every *member of the Church of England*; and especially recommends the



general formation of District Committees, to extend the knowledge of its designs, and obtain contributions to its revenues.

The BISHOP OF LLANDAFF seconded the Resolution, and was sanguine enough to consider it as a sign of good omen that it should have been proposed from such a quarter. It was a proof that the claims of Christianity were at length beginning to attract the attention they deserved, when the Laity of the land were found to unite with the Clergy in spreading the knowledge of the gospel. He therefore, thanked the noble Lord for having come forward so readily to bear testimony to the necessity of increased exertions in this important field of duty. Whether the resources of our own country, or the spiritual wants of the world, were considered, the Society was warranted in calling for means to meet the continually increasing demand for Missionaries in every part of the British colonies. The Report had afforded ample data for the necessity of such an appeal. Had it contained but the single fact, that the province of New Brunswick alone stood in need of thirty-three additional Missionaries for the work of evangelism in that quarter, there would be enough to excite them to join heart and hand, and to stimulate to fervent prayer, that the Lord of the harvest, who alone could bless the increase, would send forth more labourers into his vineyard. This, however, was the call of one single Bishop, from one single province; and in ministering to his wants to the utmost of the requisition, the no less pressing demands of other British colonies were still left unsatisfied. In proof of this, he read extracts of a letter from Dr. Morrison, which he had that day received from China, from which it appeared that he himself was then the only Protestant minister in China, and expressed a strong desire that Missionaries of the English Church should be sent to the Straits of Malacca, Penang, and Singapore; observing that "the harvest, indeed, was great, but the labourers, alas, how few!" His lordship recommended the general formation of District Committees,

from his own experience of the expediency of resorting to this method of enlarging the means of the Society. In Glamorganshire he found, last year, only two annual subscribers to the Society. After recommending the formation of a District Society, and writing letters to the principal laity of the county, a meeting took place, when the designs of the Society were explained, and a collection of more than 130*l.* was made, consisting almost entirely of annual subscriptions. Scanty as are the resources of the parochial Clergy in that part of Wales, no fewer than forty-six Incumbents and Curates, in that single county, are now found in the list of the District Committee. He had said thus much of the success of one humble attempt, in the hope of holding out some encouragement to the more efficient endeavours of others. The Church of England was under strong obligations to exert herself in the work of evangelizing the world. She first led the way, by sending the first Protestant Mission to India. It became her now to enlarge her sphere, and standing, as she does, like a Pharos among the nations, to be herself, by God's blessing, the principal means of diffusing light throughout the world.

LORD KENYON, after shortly eulogizing the conduct of the Right Rev. Chairman, whom he had found not less than four times that week presiding at meetings called for similar purposes, proposed—

That the most grateful thanks of this Meeting be respectfully presented to His Grace the Archbishop of Canterbury, for the unceasing care with which His Grace has watched over the interests of this Society, and for his kindness in consenting to preside on this occasion.

which was agreed to by acclamation.

The ARCHBISHOP OF CANTERBURY shortly returned thanks. He said it was but right to state to the meeting, that his presidency there, or at any meeting assembling with like views, was merely in the performance of his duty as a Christian minister. (*Cheers.*)

The Meeting then separated, a few minutes after 5 o'clock.

## SOCIETY FOR THE ENLARGEMENT AND BUILDING OF CHURCHES.

THE annual meeting of the above Society was held at No. 2, Parliament-street, on the 17th ult.

The Archbishop of Canterbury having taken the chair, informed the meeting that they were called together to receive the ninth annual report of the proceedings of the society.

The secretary then read the report. It stated that the claims of the society had been so strongly felt in the highest quarters in the realm, that his Majesty, in addition to the subscription of 1000*l.* had become the patron of the society, in the room of his Royal Highness the late Duke of York. There had been 81 applications to the Society for building or enlarging churches, to

which 54 grants had been made amounting to 9905*l.* Thus 15,591 additional seats were procured, of which 11,301 were free. The applications to the society in 9 years were 835, of which 507 cases had been granted. The amount granted had been 110,295*l.* but owing to some diminution, the society was only pledged to the extent of 99,065*l.* This sum compared with the good done was trifling. The balance in hand was only 7767*l.* 19*s.* 6*d.* a sum not equal to the grants made last year.

It was agreed by the meeting that when the funds were exhausted, an appeal should be made to the public.

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## REFORMATION IN IRELAND.

To the education of the people the friends of Ireland must look for her deliverance from the evils which oppress her,—temporal degradation, spiritual darkness. From the 21st Report of the London Hibernian Society, now before us, it appears that much has been done by that Society in producing in Ireland, that which is truly styled the Reformation! It has established and maintains 511 day schools, in which are 44,639 children; 251 Sunday schools, containing 9576 scholars; and 215 adult schools, which instruct 8907 persons. We rejoice in this enumeration, for we are convinced that it is by the slow and silent work of education, that under God's blessing, we shall obtain the result so ardently desired. If the soil be well prepared and the good seed sown, we may hope that He, from whom cometh every good and perfect gift, will give and bless the increase.

The Committee thus conclude the Report above alluded to :

Let it not be forgotten, that you first introduced a system of scriptural education adapted to the popular wants of Ireland—that you first taught the Irish to read the Sacred Scriptures in their own tongue—that you first provided for them elementary books in their vernacular dia-

lect—that you first sent out and maintained scripture readers, to read the Word of God in obscure and neglected places—that you first demonstrated the practicability of that plan, although by different means, which the Commissioners of Irish Education Inquiry have declared to be desirable, namely, *the uniting of children of the different religious persuasions in Ireland, for the purpose of instructing them in the general objects of literary knowledge*—that you first demonstrated the practicability of inducing the Irish peasant to resist the arbitrary mandate of his priest, and, by employing ROMAN CATHOLIC TEACHERS AND IRISH READERS, enlisted his very prejudices in the cause of scriptural education. You have thus been enabled to exhibit an example which other institutions are following;—and following, because of its known and ascertained efficacy. Your Committee, therefore, call upon you, not to suffer your past successes to be tarnished by parsimony or inactivity; but now, at the very time when unquestionably a great work is begun;—when an open door is set before you; and the fairest prospects appear, they earnestly entreat you to engage boldly and heartily on the Lord's side;—to persevere in your great work, notwithstanding any and every adversary, and to pray continually that the Holy Spirit may be abundantly poured out from on high, to render your labours successful in the illumination, conversion, and consolation of multitudes who are now ready to perish.

## CATHOLIC CLAIMS.

At a public dinner of the Clergy of London, on the 8th inst. where the Bishops of London, Chester, and Llandaff, and about 150 clergymen were present, when the toast of 'Church and King' was given, the Bishop of London addressed the meeting, and told them that, on the occasion of the late ministerial changes, his Majesty had graciously sent to the Archbishop of Canterbury and himself, requesting they should wait on his Majesty. They accordingly did so, and in the interview, his Majesty stated, that he had sent to them as the heads of the metropolitan clergy, in order, through them, to satisfy their respective clergy, and the public at large, what his Majesty's sentiments were, with respect to the much agitated Catholic question. His Majesty declared most positively, that he entertained on this subject, the

same sentiments as those of his late revered father, and those which his Majesty was known to entertain when Prince Regent. His Majesty farther said, that he took precisely the same view of the coronation oath which his revered father and his lamented brother, the Duke of York, had taken; and that his Majesty felt convinced that nothing could shake or alter his opinions on this momentous question. His Majesty then commanded the Archbishop of Canterbury and the Bishop of London to make these his sentiments known to their respective clergy, in order that no misconception might by any possibility exist, as to his Majesty's views in the late ministerial arrangements—the result of circumstances equally unforeseen and unpleasant to his Majesty.

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LITERARY & PHILOSOPHICAL REPORT.

*Oriental Literature.*—Proposals have been issued for publishing, by subscription, the Sacred and Historical Books of Ceylon, from a Cingalese Manuscript, now in the possession of Sir Alexander Johnston; under whose inspection the original Translation from the Pali was completed. This work is to contain, *Mahā-vamsī*; or, *the Doctrine, Race, and Lineage of Buddha: Rājā-vali*; or, *the Series of Kings: and Rājā-ratnācarī*; or, *the Jewel Mine, or Ocean of Kings.*

*Cambridge Philosophical Society.*—A meeting of this Society was held on Monday, April 30th, the Rev. Professor Cumming, the President, being in the chair. The commencement of a paper by Mr. Sutcliffe, of Trinity college, was read, on the application of mathematics to political economy, and to the case of tythes in particular. A paper was also read by Mr. Whewell, on the rules of perspective to be observed in drawing panoramas. After the meeting Professor Sedgwick exhibited a very large pair of horns,

found near Walton, in Essex, and a specimen of the *Ichthyoramus* from Lyme.

A meeting was also held on Monday, May the 14th, the Rev. Professor Cumming, the president, being in the chair. The conclusion of a paper, by Mr. Sutcliffe, of Trinity college, "on the application of mathematics to political economy," was read. Professor Airy afterwards read the commencement of a paper "on the defects of eye-pieces, and their correction." After the meeting Professor Sedgwick gave an account of the peculiarities of the coal formation in the neighbourhood of Whitehaven. The members of the Society were then highly gratified by witnessing the extraordinary powers of calculation exhibited by Master Noakes, a child of seven years of age, who answered numerous and complicated arithmetical questions with surprising rapidity and precision.

A meeting was held on Monday evening, May 21, the Rev. Professor Cumming, the President, being in the chair. A communication was read

from R. M. Fawcett, Esq. M.D., "on the use of Iodine in cases of Paralysis." Professor Airy concluded the reading of his paper, "on the spherical aberration of eye-pieces." After the meeting, Mr. Peacock gave an account of the steps by which an insight was obtained into the meaning of the Egyptian Hieroglyphics. He explained, according to the discoveries which have been made, the inscription on the block of granite, which lies at the door of the Fitzwilliam Museum, and which, it appears, from the name and titles there given, formed the tomb of Ramses IV., the grandfather of Sesostris the Great. Mr. Peacock explained, also, some of the paintings on one of the covers of the magnificent mummy in the Museum; from the characters on which it appears that the body is that of Tsef, a priest and sacred scribe in the temple of Ammon-Re.

*Improvement and New Application of the Compass.*—M. Lebailly has communicated to the French Academy, an improvement in the construction of the magnetic needle, which enables him to ascertain the presence of the smallest quantity of iron in metallic alloys. The sensibility of his instrument is such, that the very small quantity of iron contained in the alloy employed in coining, is sufficient to cause a variation in the needle of seven or eight degrees. It is in contemplation to apply this instrument to the purpose of detecting (which has never been done hitherto with accuracy) the alloy of iron used by the Russians in casting their cannon; which are much more solid than those of the French.

*Velocity of Sound.*—"The experiments, on the 9th of February, 1822, were attended with a singular circumstance, which was—the officer's word of command 'fire' was several times distinctly heard both by Capt. Parry and myself, about one beat of the chronometer after the report of the gun; from which it would appear, that the velocity of sound depended in some measure upon its intensity. The word 'fire' was never heard during any of the other experiments; upon this occasion the night was calm and clear, the thermometer 25 degrees below zero, the barometer 28.64 inches,

which was lower than it had ever been observed before at Winter Island. Upon comparing the intervals between the flash and report of a musket with a gun, upon other occasions, there appears to be no assignable difference."—*Appendix to Captain Parry's Second Voyage*, page 239.

The new Library, at the British Museum, is open to the public. The splendid library given by his Majesty is, therefore, now open for the public use. The central position of the Museum recommends it as a site for a great public library; and the convenience of a large class of students is consulted by the facilities afforded of referring, at the same time, to the collections in the Museum, and to publications in natural history and science. The library, at present, consists of 165,000 printed volumes, and 20,000 volumes of MSS. In the King's library, which has been added, there are 65,000 volumes; and in that of Sir Joseph Banks, which will eventually become the property of the Museum by bequest, there are 16,000 volumes, making a total of 426,000 volumes, exclusive of MSS.

*Statistics of China.*—The following extract has been taken from a Roman paper:—"We announce, with the truest pleasure, the return of our fellow-citizen, Onorato Martucci, to Rome. He returns to his country after having travelled for a period of thirty-six years, in Asia and in China; in the last mentioned of which, he resided a long time. This learned and indefatigable traveller brings a valuable collection of curiosities of every kind. M. Martucci has been good enough to communicate to us some of the information which he has acquired about China, principally relating to the statistics of that hitherto unknown country.—In the year 1818, after the last census, the population of China, within the great wall, amounted to 148 millions, who occupied merely a superficies of 760,000 square leagues. The army consisted of about 1,288,000 men—to wit, 830,000 infantry, 420,000 cavalry, and 33,000 marines. In 1817, the public revenue amounted to 79,600 leang, (or 477,600,000*l.* of our money), in gold, silver, or the produce of the country. In China, part of the revenue is paid in grain, which is deposited in

public granaries, and preserved from year to year.

*Voyage Round the World.*—The King of France has given directions for the immediate publication of the Journal of the Voyage Round the World made during the years 1824, 1825, and 1826, by the Thetis frigate and *Espérance* brig, under the command of the Baron de Bougainville. It will consist of a quarto volume, and will be accompanied by an atlas of eight large maps, and thirty plates; twelve of natural history, and eighteen of views, costumes, &c.

*The Burning Cliff near Weymouth.*—From a very interesting account of this phenomenon published by Mr. Harvey, engineer, it appears to be ascertained that the cliff is principally composed of pyrites, bituminous coal, alum-stone, and cornu ammonis; and that there are streams of water running into these mixed materials. It is well known, he observes, that these materials invariably generate subterranean fire by their own spontaneous action. On the 24th last month, some men were employed in excavating the south side of the cliff, about 40 feet above the sea beach; they removed a frontage of about 7 feet in width, averaging 4 feet in height and 6 feet in length inwards: the contents consisted of lime and alum-stones, intermixed with the dark bituminous earth which was smoking at the time of removal. The men then came to stone and stone-coal, and quarried out about 4 feet inwards, 3 feet high, and 2 feet wide; a few sparks of fire fell from the stones, &c. on being shook with the tools; the men lighted their pipes, and several gentlemen their segars from the same. On the following day the excavators resumed

their work, about 3 feet to the westward of the previous day's work, leaving a stone partition or pillar of about three feet square between the two excavations. The extent of this opening was about 7 feet in height, and the width of frontage 5 feet; the length inwards about 9 feet. At the inner part of the first 5 feet they came to fire, which blazed at the top, bottom, and sides. The excavation was continued in the fiery substances for the last 4 feet, when, after removing about 5 cubical yards of red-hot materials, they were obliged to desist in the presence of many bystanders. The fire, from the mass of materials removed out of the cavern, was seen blazing from the Esplanade, Weymouth, by a great concourse of persons, and which produced a striking and singular effect.

Large purchases on account of the Savings' Banks continue to be made by the Commissioners for the redemption of the national debt. The system, however, is proved, by papers recently laid before Parliament, to be attended with considerable loss to the Government. Up to the 20th of November last, the interest credited and paid to Savings' Banks was 2,702,568*l.* but the gross amount of the interest or dividends received by the Commissioners on stock bought with the money deposited, was 2,250,488*l.*; a loss, therefore, to Government has accrued of 452,080*l.* independently of the loss in the value of the capital stock so purchased. The total amount of stock now standing in the names of the commissioners, on behalf of Savings' Banks, is 7,833,359*l.* 3 per cents. and 6,903,929*l.* 3½ per cents.

TABLE OF CANDLELIGHT FOR JUNE.

Day.	End Morning.		Begin Evening.		Day.	End Morning.		Begin Evening.		Day.	End Morning.		Begin Evening.	
	h.	m.	h.	m.		h.	m.	h.	m.		h.	m.	h.	m.
1	3	—	7	8	—	47	11	3	—	1	8	—	57	21
2	3	—	6	8	—	48	12	3	—	0	8	—	58	22
3	3	—	6	8	—	50	13	2	—	59	8	—	59	23
4	3	—	6	8	—	50	14	2	—	59	9	—	1	24
5	3	—	5	8	—	57	15	2	—	59	9	—	1	25
6	3	—	3	8	—	53	16	2	—	59	9	—	2	26
7	3	—	2	8	—	54	17	2	—	59	9	—	2	27
8	3	—	2	8	—	55	18	2	—	58	9	—	3	28
9	3	—	2	8	—	56	19	2	—	58	9	—	4	29
10	3	—	1	8	—	57	20	2	—	58	9	—	4	30

## POLITICAL RETROSPECT.

THE ADMINISTRATION. — The following statement of facts appeared in a daily newspaper a short time since :

The circumstances connected with the dissolution of the late Administration, which have been disclosed in the course of the last week, have come out so much in piece-meal—have been so much varied, by corrections of the original statements—and have been so separated from each other, and so lost in angry comment and disquisition—that we think we shall do a service to truth, if we give a simple, connected, narrative of facts, so far as they have been hitherto admitted or ascertained. The illness of Lord Liverpool having made it necessary to reconstruct the Ministry, the first point considered seems to have been, whether a Ministry could be formed which would avowedly exert its influence against concessions to the Catholics. Mr. Canning appears to have advised his Majesty (advice which, he tells us, was not what he would have offered if he had been guided by his own opinion) to form such a government, if there were materials for it. This counsel, he tells us, necessarily involved his own retirement from office, and that result he did not conceal; neither did he disguise the difficulty of forming such an administration, though he did not pronounce it to be a work of impracticability. Thus, Mr. Canning's first act (to use his own words) after Lord Liverpool's illness, "was an expression of his wish to withdraw from the administration." Ultimately it was deemed impracticable to form an exclusive administration. In other words, the members of the Cabinet would not venture to go on without Mr. Canning's aid. The next proposal was, to reconstruct the government, all the old members retaining their offices, by placing at its head some peer who was known to entertain Anti-Catholic sentiments. To this

plan Mr. C. refused to accede; and he refused upon this principle—that to have acted under an Anti-Catholic peer as Premier, would have been to sanction the principle, that his own opinions on that question were a disqualification for holding the highest office in the state. Mr. Canning, however, seems to have been far from insisting on being himself Premier; for, early in April, he stated to the Duke of Wellington, that one of the schemes which had occurred to him, in case the King should desire him to reconstruct the government, was, to make the present Lord Goderich First Lord of the Treasury. In the meantime, Mr. Peel had expressed a fixed purpose of retiring if any change took place favourable to the Catholics. This purpose he had long entertained; and when the Catholic question was last discussed, it had been his intention to resign immediately, if he had on that occasion been, as was his anticipation, in a minority in the House of Commons. His resolution to resign was communicated, on the 29th of March, to Mr. Canning, who endeavoured, but in vain, to persuade him to depart from it. On the 10th of April, Mr. Canning having been commanded by the King to form a plan of a Ministry, in which the preponderating influence should be against the Catholics, wrote to the Duke of Wellington, requesting him to continue his services in the new Cabinet. That led to the correspondence between his Grace and Mr. Canning, on the 10th and 11th of April, which is already before the public, and in which (notwithstanding the comments that have been made upon it) we can discover nothing which an impartial judge could find fault with, or which either party can impute as matter of blame to the other. The grounds of the separation of Mr. Canning and the Duke of Wellington must be sought for elsewhere than in that correspondence. On the evening of the 10th of April, a meeting seems to have taken

place, at which, at least, Lord Eldon, Mr. Canning, and Mr. Peel were present; and at that meeting, as Mr. Peel states, Lord Eldon announced his determination to resign. Mr. Canning, however, did not understand his resolution to have been finally and irrevocably made. On the 11th of April, Lord Bathurst and Lord Westmoreland determined to resign; because they thought that a Cabinet, from which the Duke of Wellington, Lord Eldon, and Mr. Peel had withdrawn, could not carry on the government in a manner of which these noble Lords could approve. Mr. Canning received the formal resignations of Mr. Peel and Lord Westmoreland on the 11th of April: those of the Duke of Wellington and of Lord Bexley (who had also, from different motives founded in mistake, determined to resign) were received by him on the following morning, about half-past ten. Mr. Canning had left the Foreign Office on that forenoon before the resignations of Lord Eldon and Lord Bathurst arrived, but he gave directions that they should be sent after him, in case of their arrival. They were forwarded to him to St. James's. There Mr. Canning informed his Sovereign of these resignations, which made it impossible for him to construct the Cabinet as he had originally intended. He could no longer form a Ministry with a preponderating Anti-Catholic interest; and the only alternative left him was, either to declare himself unable to frame a Ministry, or to form it of individuals who, though entertaining opinions favourable to the Catholics, were willing not to make that question a Cabinet measure. His Majesty was pleased to think, that the circumstances which had occurred afforded no sufficient reason for withdrawing from Mr. Canning the confidence previously reposed in him. He, therefore, commanded him to proceed with the formation of a Ministry. Mr. Canning accepted the office of First Lord of the Treasury; and, on the same day, this event was announced to Parliament by the motion for a new writ. Such is an accurate outline of the facts which have excited so general an interest throughout Europe, and the details and connection of which

are often lost sight of in the angry discussions to which they have given rise.

*State of Trade.*—By letters from Liverpool it seems that the daily sales of cotton are kept up to the full average of the most flourishing periods, and a still better criterion is afforded in the general increase of wages in those manufacturing districts where extreme pressure and distress have been so recently felt. The Manchester letters state, that numerous orders for manufactured goods for exportation are daily received, but that their execution is suspended by the late increase in price, which makes it requisite that the agents there should obtain fresh instructions from their principals, though it is likely that the delay will subject them to the payment of still higher prices. A further advance on the wages of weaving took place at Blackburn last week, and 1s. 9d. is now paid there for the labour which a month ago was performed for 1s. 3d. At Ashton and Stayley-bridge, the weaving of ginghams has advanced during the last fortnight from 5s. to 7s. 6d. the piece, and on muslins and cambrics from 5s. 6d. to 9s. the piece.

A great many muslin weavers at Glasgow have begun to weave silk, which is now a thriving trade there.

FRANCE.—The National Guard at Paris has been suddenly suppressed, in consequence of some legions among them manifesting great discontent against the ministry, which they took an opportunity of exhibiting when drawn up to pass under review before his Majesty. Such conduct could not undoubtedly be passed over without punishment; yet it appears extraordinary that a whole body of troops should be suppress-



ed because some corps of them have acted in an undeserving manner. No inconsiderable sensation was excited by this measure in the Chamber of Deputies, where the ministers were even threatened with impeachment for having advised his Majesty to adopt such a course of proceeding.

**THE PENINSULA.**—The fate of the Peninsula appears to wear a more threatening aspect than ever, and from the present appearances great internal commotions must be apprehended. Throughout the whole of it there is a sickening display of ignorance, superstition, self-interest, party feeling, and violence, which creates disgust rather than pity. The Liberals and Apostolics are too nearly balanced to admit either to maintain a decisive superiority, and with neither of them are to be found men of those eminent talents which can infuse life, activity, and union into their parties. In Spain the latter predominates, because the King and the Church, which possesses or disposes of all the wealth of the country, support it; the other party is depressed, because divided and opposed by power and intrigue beyond any that it can employ. In Portugal the Liberal party has the pre-eminence, but under circumstances which render its continuance very precarious. The want of a popular government has prevented the existence of men of business in either country. Such men cannot be hastily created; and the Church, which possesses the best claimants to that character must employ them in opposition to those measures which are calculated to make the state independent of, or superior to the ecclesiastical power. Hence every engine that

can be employed for the purpose is actively at work to strengthen the favourers of the old, and weaken the advocates of the new order of things, and with a success which threatens the subversion of the new constitution.

Such events as have lately taken place in Portugal, by diminishing the internal security of the country, must depress both its commerce and agriculture. This has been artfully represented as the result of the new constitution, and excited many who were its friends, or at least indifferent about it, to become its avowed enemies. The strength of the latter has been farther augmented by the Jesuits, who are said to have been furnished with large pecuniary supplies for the same purpose; whilst the sickness, and probably ere this the death, of the Infanta Regent, by opening a more encouraging prospect of success, has excited the discontented to greater activity, both of open violence and secret intrigue, than at any former period.

How far these intrigues have been successful may be judged from the misconduct of a regiment at Elvas, hitherto reputed the most loyal and trusty in the service, but which has broken out into open mutiny. By prompt and vigorous measures it was suppressed, and that important fortress saved from being delivered to the Apostolical party, which is one in principle and spirit throughout the Peninsula. The hostile spirit of Spain has been farther demonstrated by marching troops from the centre of that kingdom towards the frontiers of Portugal; yet the government of the latter has found it necessary to withdraw two thousand British troops from those parts to maintain the peace

of the metropolis, and support the constituted authorities there. The sickness of the Infanta Regent is attributed to poison. We should give no credit to such a report of a transaction out of the Peninsula; under the circumstances that prevail there we cannot say that it is undeserving of credit.

GREECE.—Immediately on the arrival of Lord Cochrane, he commenced his exertions with his usual activity and decision. He is said to have succeeded in persuading their Chiefs to suppress their discordant feelings, and unite for the support of their common cause; and after having accomplished this important measure, to have sailed for the Hellespont, accompanied by some steam-vessels, where he was to be joined by Admiral Miaulis, with the frigate built in America, and some other vessels. His first attempt is conceived to be against the Turkish fleet in the harbour of Constantinople; an enterprise well suited to his daring courage, and worthy of his former fame. The restoration of amity amongst the leaders on shore has been attended with most beneficial results to their country. A bloody battle has been fought before Athens, in which the Greeks were finally victorious, and succeeded in carrying a very important position. Meantime great anxiety has been excited at Constantinople, by the negotiations of the British and Russian ministers resident there. The Porte, more particularly the Sultan, will not hear of pacification in Greece, or suffer the intervention of the

European powers on the subject; while the people at large are irritated to a high degree by the accounts which are received daily of the advantages obtained by the Greeks over the Mussulmans.

SOUTH AMERICA presents few particulars, but of considerable importance. Santander, the late President of Colombia, appears to have followed up the principle of economy to the farthest limit ever conceived by its wildest advocates. During his administration he seems to have pursued no measure with so much energy, as that of cutting down the expenditure till it should equal the income of the state. His annual retrenchments are said to have amounted to the sum of seven millions of dollars, which were to be appropriated to the reduction of the public debts. The principle is good, but when we are informed that he required the public functionaries to serve without salary, till the improved state of the public revenue admitted of their receiving a remuneration, we cannot admit the justice, nor allow the expediency of it, though we must approve the patriotism of those who might cheerfully submit to it. He is now removed, and a short time will tell us whether his successor will approve and continue the measure.

In Peru a complete revolution has taken place. The Bolivarian Constitution has been annulled, and General Santa Cruz has been placed at the head of a provisional government, till a new one can be planned and adopted.

## UNIVERSITY AND CLERICAL INTELLIGENCE.

## OXFORD.

*Degrees conferred April 30.*

## M. A.

Philpot, Joseph Charles, Worcester Coll.  
Twopenny, David, Oriel College.

## B. A.

Blackett, John Alexander, Christ Church.  
Morgan, Evan, Jesus College.  
Wells, John, St. Alban Hall.  
White, Edward Gillam, Lincoln College.

*May 3.*

## B. D.

Watling, Rev. C. H. Fellow of Jesus Coll.

## B. M.

Boulbee, Hercules Moore, Merton Coll.

## M. A.

Alban, Rev. Thomas, Worcester College.  
Andrew, Rev. George, Trinity College.  
Harrison, Rev. W. F. Demy of Magd. Coll.  
Linton, Rev. H. Demy of Magdalen Coll.  
Middleton, Rev. F. G. Demy of Magd. Coll.  
Moss, Joseph William, Magdalen Hall.  
Pears, James R. Fellow of Magdalen Coll.  
Wood, Rev. Henry, Edmund Hall.

## B. A.

Chamberlain, Edward H. University Coll.  
Judge, Lawrence Eberall, New College.  
Lawrence, Charles W. Brasenose Coll.  
Leach, John Frederick, Brasenose Coll.  
Richards, Edward Bridges, Jesus College.  
Scott, John, Edmund Hall.  
Usborne, John, University College.

*May 10.*

## D. D. (by diploma),

James, John Thomas, Bishop of Calcutta.

## B. C. L.

Walesby, F. P. M. A. Fellow of Lincoln Coll.

## B. M.

Heberden, Thomas, Oriel College.

## M. A.

Bridges, Brook William, Oriel College.  
Burton, Rev. Robert Lingen, Christ Church.  
Cotes, Rev. Peter, Scholar of Wadham Coll.  
Cresswell, Rev. Oswald Joseph, C. C. C.  
Duncombe, Hon. & Rev. H. All Souls' Coll.  
Hodgson, Rev. Henry, Magdalen College.  
Michell, Richard, Wadham College.  
Quarles, Rev. Thomas, Exeter College.  
Sankey, Richard, Scholar of C. C. C.  
Williams, Rev. Orlando H. Balliol Coll.

## B. A.

Arthur, George Frederick, Trinity College.  
Bell, John, University College.

Cartwright, Robert, Christ Church.  
Corfe, Joseph, Magdalen College.  
Fairfax, Robert, Christ Church.  
Hind, William, University College.  
Reynolds, Henry, Scholar of Jesus Coll.  
Williams, Charles, Scholar of Jesus Coll.  
Wingfield, Richard Baker, Christ Church.

*May 17.*

## B. M.

Clendinning, John, Magdalen Hall.

## M. A.

Askew, Joseph, Taberard of Queen's Coll.  
Brown, Rev. Henry, Queen's College.  
Collard, Rev. John Marshall, Exeter Coll.  
Copleston, John Gay, Oriel College.  
Henneker, John, Corpus Christi College.  
King, John Myers, Scholar of Balliol Coll.  
Rendall, Rev. P. Pinckney, Exeter Coll.  
Wilberforce, Robert I. Fellow of Oriel Coll.

## B. A.

Beadon, Frederick Fleming, Oriel College.  
Buckerfield, Francis H. Magdalen Hall.  
Butterfield, William, St. Edmund Hall.  
Campion, William John, Christ Church.  
Clarke, Ramsey Robinson, Trinity Coll.  
Cottle, Thomas, Pembroke College.  
Dixon, William, Brasenose College.  
Downes, John Watkin, Jesus College.  
Fall, Wm. Nicholson, University College.  
Grant, W. Brasenose Coll. Grand Comp.  
M'Ghie, John Poulett, Queen's College.  
Monckton, Hon. G. E. Arundell, Ch. Ch.  
Underwood, F. Forbes, Student of Ch. Ch.

*May 25.*

## M. A.

Best, Rev. Nathaniel, Balliol College.  
Denny, Rev. Robert, Worcester College.  
Rowlandson, Rev. Edward, Michel Fellow  
of Queen's College.

## B. A.

Bussel, Wm. Postmaster of Merton Coll.  
Griffith, Charles, Christ Church.  
Hand, Thomas, Trinity College.  
Head, Edmund Walker, Oriel College.  
Hoskyns, Hungerford, Oriel College.  
Hughes, James Evans, Jesus College.  
Hutton, Thomas, Demy of Magdalen Coll.  
Jackson, John Edward, Brasenose College.  
Kempe, Edward Marshall, Exeter College.  
Latimer, Edward William Forty, Exhibitor of Lincoln College.

The Rev. Thomas Horne, B.D. formerly Student of Christ Church, has been nominated, by the Heads of Colleges, to preach the Bampton Lectures for the year 1828.

Evan Morgan, B.A. Commoner of Jesus College, is elected Scholar of that Society.

The Rev. John Shulldham, M.A. Student of Christ Church, and the Rev. Arthur Johnson, M.A. Fellow of Wadham College, have been nominated Public Examiners in *Literis Humanioribus*; and Edward Feild, M.A. Michel Fellow of Queen's College, an Examiner in *Disciplinis Mathematicis et Physicis*.

Mr. Robert Serrell Wood and Mr. Dennis Edward Jones, Commoners of Lincoln College, are elected Scholars of that Society.

Mr. William Sweet Escott has been admitted actual Fellow of New College.

There will be a grand Musical Festival in the Theatre, on Tuesday, June 26.

The Rev. James Hardwicke Dyer, M.A. is elected Perpetual Fellow of Trin. Coll.

#### Exeter College Election.

There will be an election to five Fellowships in Exeter College on the 30th of June.

One for natives of the county of Cornwall.—One for Devon.—Three Petrean, for the following counties; viz. Oxford, Somerset, Dorset, Devon, Essex, Middlesex, Norfolk, Suffolk, and Hants.

Candidates must give notice to the Rector of their intention to offer themselves on or before Monday, June 11.

On Wednesday, May 23, the following gentlemen were elected Students of Christ Church, from Westminster College:—Messrs. J. Anstige, J. E. Bates, E. Hill, and H. Kynaston. And at the same time, Messrs. R. Baldwin, S. E. Walker, and L. E. Brown, were chosen Scholars of Trinity College, Cambridge.

#### CAMBRIDGE.

##### Degrees conferred May 2.

##### B. D.

Johnson, William, St. John's College.

##### M. A.

Austin, Charles, Jesus College.  
Buckle, Rev. R. B. Fellow of Sidney Coll.  
Guest, Edwin, Caius Coll.  
Hall, T. G. Fellow of Magdalene College.  
Harkness, Robert, St. John's College.  
Kempson, William Brooke, Sidney Coll.  
Maxwell, John Goodman, Caius College.  
Thomas, Morgan, Trinity College.  
Villiers, Charles Pelham, St. John's Coll.

##### B. M.

Davison, Nicholas Francis, Caius College.

##### B. A.

Agar, Benjamin, Jesus College.  
Biddulph, John, Clare Hall.

Boydell, Thomas, Magdalene College.  
Braithwaite, William, St. John's College.  
Capper, Daniel, Queen's College.  
Davis, James, St. John's College.  
Grice, William, Queen's College.  
Gwyther, John, St. John's College.  
Hall, John Hamilton, Trinity College.  
Hume, William Wheeler, St. John's Coll.  
Lawson, James Joseph H. Sidney College.  
Leach, William, J. J. Jesus College.  
Marcus, Lewis, Queen's College.  
Medlicott, Joseph, Queen's College.  
Nicholl, Thomas, Trinity Hall.  
Poole, Edward Richard, Trinity Hall.  
Rawlins, Francis G. Emmanuel College.  
Sanders, Bradfield, St. Peter's College.  
Scott, William, St. Peter's College.  
Seckerson, Edw. Barlow, Catharine Hall.  
Singleton, Joseph, Queen's College.  
Smith, John Jennings, Catharine Hall.  
Stainforth, Richard, Queen's College.  
Waddington, Evelyn, Trinity College.  
Wallace, James Lloyd, Trinity College.  
Warner, Gustavus, Queen's College.  
White, John, Queen's College.

##### May 16.

##### M. A.

Gedge, Rev. Sydney, Catharine Hall.  
Thornton, Rev. Watson J. Trinity Coll.

##### B. A.

Barker, John, Downing College.  
Drake, George J. A. St. John's College.  
Hull, John, St. John's College.  
Le Man, Francis Gregory, King's Coll.  
McCarthy, Francis M. St. Peter's Coll.  
Maddison, Rev. J. G. Magdalene College.  
Martin, Frederick, Trinity College.  
Morse, Francis, Corpus Christi College.  
Smith, Samuel, Magdalene College.  
Stopford, Charles, Trinity College.  
Truett, William, St. John's College.

*Tyrrhitt's Hebrew Scholarships.*—The following gentlemen have been elected Scholars on this foundation:—

Jarrett, Cath. Hall, Scholar 1st class.  
Campbell, Jesus Coll. Scholar 2nd class.

#### Ecclesiastical Intelligence.

*Dr. Trollope's Resignation.*—After eight and twenty years of service, Dr. Trollope, the late grammar-master of Christ's Hospital, retired recently from that situation. His pupils, of both universities, penetrated with a lively sense of their general obligations to him, and grateful for his instructions, presented him with a beautiful silver cup. The inscription was written by Professor Scholefield. The intelligence of the well-merited donation was communicated to Dr. Trollope, in an appropriate letter, by his pupil and successor, Mr. Greenwood. The Doctor's acknowledgments were returned

in a manner expressive of the most affectionate regard for those who had thus estimated his services, and of fervent good wishes for the success of the institution over which he had presided.

On Monday, May 7th, the Lord Bishop of Chichester administered the rites of Confirmation to 2200 young persons at Newmarket; and on Wednesday, at Stowmarket, to 1540.

The Bishop of Ely will hold an Ordination in London on Trinity Sunday; and the Bishop of Lincoln intends holding his Ordination on the same day, at Christ College, Cambridge, instead of Buckden.

Sir N. C. Tindal, His Majesty's Solicitor General, was on Friday, May 11th, elected one of the Representatives of the University in Parliament, in the place of Lord Lyndhurst.

*The following is a Summary of the Voters :*

	Sir N. C. Tindal.				W. J. Banks, Esq.				Votes
	Fell.	Cler.	Lay.	Total	Fell.	Cler.	Lay.	Total	
St. Peter's College.....	7	11	6	17	2	9	0	9	26
Clare Hall .....	6	12	3	15	8	25	3	28	43
Pembroke Hall .....	4	5	3	8	1	8	1	9	17
Caius College .....	4	8	14	22	2	17	4	21	43
Trinity Hall .....	3	3	4	7	2	2	4	6	13
Corpus Christi College .....	4	10	2	12	3	11	4	15	27
King's College .....	7	2	8	10	6	11	3	14	24
Queen's College .....	3	8	2	10	5	14	4	18	28
Catharine Hall .....	2	3	3	6	0	7	1	8	14
Jesus College .....	6	11	9	20	3	14	1	15	35
Christ's College .....	10	19	8	27	1	7	2	9	36
St. John's College .....	17	51	40	91	6	62	29	91	182
Magdalene College .....	3	6	3	9	3	8	1	9	18
Trinity College .....	39	70	121	191	0	51	27	78	269
Emmanuel College .....	6	13	7	20	4	28	5	33	53
Sidney Sussex College .....	1	5	0	5	4	10	0	10	15
Downing College .....	0	2	5	7	0	0	2	2	9
Commorantes in Villa .....	0	1	1	2	0	3	0	3	5
	122	240	239	479	50	287	91	378	857

	Tindal.	Banks.
Of Heads of Colleges who voted .....	7	6
Of Professors .....	11	5
Of Tutors of Colleges .....	34	8

*Synopsis.*

Fellows	172	Majority for Tindal .....	72
Clergy	527	..... Banks .....	47
Laymen	330*	..... Tindal .....	149
Heads	13	.....	1
Professors	16	.....	6
Tutors	42	.....	26

\* Of these, 113 are members of the legal profession; 109 of whom voted for Sir N. C. Tindal, and 4 for Mr. Banks.

LIST OF PREFERMENTS.

INDIA BOARD, APRIL 25.—The King has been pleased to direct Letters Patent to pass the Great Seal of the United Kingdom of Great Britain and Ireland, nominating the Rev. JOHN THOMAS JAMES, M.A. to the Bishoprick of CALCUTTA, void by the death of Dr. Reginald Heber.

Name.	Preferment.	County.	Diocese.	Patron.
Baker, Thomas, to be a	Canon Residentiary of Chichester		Cathedral,	Bishop of Chichester
Beecher, J. T. ....	Farnsfield, V.	Notts.	York	Ch. of Southwell
Bidwell, E. Tomson	Orcheston, St. Mary, R.	Wilts	Sarum	Clare Hall, Camb.
Byrth, T. ....	Latchford, St. James, P. C.	Cheshire	Chester	Ch. to Grappenhalle
Carne, James ....	Charles, V. Plymouth	Devon	Exeter	Mayor & Burgesses
Clark, Archibald ..	Eastham, V.	Cheshire	Chester	Dn. & Ch. of Chester

Name.	Preferment.	County.	Diocese.	Patron.
Colvile, A. Asgil ..	Hampton, C.	Worcea.	Worcea.	Dn. & Ch. of Ch. Ch.
Deane, George ....	Bighton, R.	Hants	Winch.	Duke of Buckingham
Evans, Gowen ....	Potterspury, V.	Northamp.	Peterb.	Earl Bathurst
Griffith, John, to be Domestic Chaplain to the Lord Chancellor				
Hall, George ....	{ Tenbury, V. and Rochford, C.	Worcea.	{ Hereford	Rev. George Hall
Harris, George ....	Letterston, R.	Pemb.	St. David's	The King
Harrison, William, to a Minor Canonry in Chester Cathedral				Dn. & Ch. of Chester
Hone, J. F. ....	Tirley, V.	Glouces.	Glouces.	The King
Hutcheson, Wm. ..	Ubley, R.	Somerset	B. & W.	The King
Jervois, J. C. to be Chaplain to the Bath General Hospital				
Lane, S. ....	Holme, V.	Devon		Mrs. Nosworthy
Maddock, S. ....	Abdon, R.	Salop	Hereford	Earl of Pembroke
Mercer, T. ....	Arthingworth, R.	Northamp.	Peterb.	L. Rokeby, Esq.
Morris, J. to be Domestic Chaplain to Lord Lynedoch				
Nance, J. ....	Hope, R.	Kent	Canterb.	The King
Norris, William, ..	Warblington, R.	Hants	Winchest.	Rev. Wm. Norris
Quintin, D. G. ..	{ Broughton, R. with Bossington, C.	{ Hants	Winchest.	The King
Rasleigh, G. ....	Lower Hardress, R.	Hants	Winchest.	The King
Roberts, Henry ..	Baxterley, R.	Warwick	Lich.	The King
Spencer, W. P. ....	Starston, R.	Norfolk	Norw.	{ Earl of Suffolk and Hon. H. Howard
Swayne, G. ....	South Benfleet, V.	Essex	London	Dn. & Ch. of Westm.
Weidemann, G. S.	St. Paul's, Preston, P. C.	Lancash.	Chester	Vicar of Preston
Wilkins, G. ....	Wing, R.	Rutland	Peterboro	The King

## CLERGYMAN MARRIED.

Roberts, John Abraham, M. A. Fellow of King's College, to Mary, eldest daughter of Daniel May, Esq.

## CLERGYMEN DECEASED.

Boscawen, William, V. of South Newton, Wilts  
 Crawford, William, D.D. Archdeacon of Carmarthen, R. of Milton, next Gravesend, and of Trottescliff, Kent.  
 Evans, Edward, V. of Hillmorton, Warwickshire.  
 Jefferson, John, M. A. Fellow of Jesus College, Cambridge.  
 Lucas, R. Rural Dean of Stamford in the Cathedral of Lincoln, and R. of Casterton Magna, with Rickworth, in Rutland.  
 Metcalf, W. Senior, Minor Canon of Ely Cathedral.  
 Mills, Henry Foster, M. A. Chancellor of York Cathedral.  
 Mounsey, John, aged 77 years, C. of Staunton and Flamborough.  
 Rawes, W. M. A. Master of the Kepier Grammar School, Houghton-le-Spring, Durham.  
 Reaston, Peter Acklom, M. A. 34 years R. of Barlborough, Derbyshire.  
 Richmond, Legh, R. of Turvey, Beds.  
 Stanley, Francis, V. of North Weald, Essex.  
 Thomas, Hugh, M. A. Rector of Penegoes, Montgomeryshire.  
 Trollope, A. W. D. D. F. A. S. late Head Master of Christ's Hospital.  
 Wallis, Richard, V. of Seaham, and P. C. of South Shields, and of Blanchland.  
 Wilkinson, Joseph, P. C. of Up Leatham, Cleveland.

## A LIST OF THE PRINCIPAL TREATISES IN LATIN

Published at Leipzig Easter Fair, 1827.

## THEOLOGY.

Bibliotheca sacra Patrum Ecclesiæ  
 Græcorum Pars I. cont. Josephi opera  
 omnia, ed. C. E. Richter. Vol. V. & VI.  
 Bibliotheca Poetarum veterum Christi-  
 anorum Vol. I. Caii Vettii Aquilini  
 Juvenci historia Evangelicæ Liber IV.

prolegom. instruxit, annotat. crit. adjecit  
 Aug. Rud. Gebser. 8vo. Jenæ.

Epistola ad Galatas perpetuo commen-  
 tario illustravit G. B. Winer. Edit. 2.  
 aucta et emendatior. 8vo. Lipsiæ.

Eusebii Pamphili historia ecclesiastica  
 ex recensione Valesii cum integro comment.

edidit, potiores ex observat. Strothii criticis excerptis, suas animadvers. adiecit, indices rerum ac verborum locupl. conscripsit. Fr. Ad. Heinichen. II. tom. 8vo. Lipsiæ.

Fernici Materni J. V. C. de errore profanarum religion. ad Constantium et Constantem Augustos libers ed. F. Münter. 8vo. Havniæ.

Fleck, F. F. de regno Christi liber. Quatuor Evangelistarum doctrinam complectens. 8vo. Lipsiæ.

Heyden, A. L. C. Commentarius in priorem Pauli ad Corinthios epistolam. Tom. 2dus. 8vo. Marburg.

Hoseas Propheta, introductionem præmisit, vertit, commentarium adiecit, M. J. Stuck. 8vo. Lipsiæ.

Libri symbolici Ecclesiæ Evangelicæ sive Concordia recensuit Car. Hase. Vol. II. 8vo. Lipsiæ.

Liebermann, F. L. B. institutiones Theolog. Tom. II. & III. 8vo. Moguntia.

Lipsius, C. H. A. de modorum usu in Novo Testamento. Pars I. Indicativi usum explicans. Lipsiæ.

Opuscula patrum selecta. Præfatus est A. Neander. Pars II. 8vo. Berolini.

Psalterium Davidis Hebraice edendum curavit G. A. Frankius. 8vo. Halæ.

Psalterium Davidis, brevi et succinctâ paraphrasi explicatum. 2 Vol. 12mo.

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Test. Nov. Græcum perpetuâ annotat. illustratum, edit. Koppianæ. Vol. III. P. 2. complectens Acta Apostolorum, cap. XIII. continuavit J. H. Heinrichs. Ed. nova. 8vo. Lipsiæ.

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Test. Nov. Græc. & Lat. exhibens textum Græcum ad exemplar Complutense expressum cum Vulgata Interpret. Lat. edit. Clementis VIII. edidit et loca parallela uberiora selectamq. lect. varietatem subministrant P. A. Graetz. Editio nova. 2 Tom. 8vo. Moguntia.

#### CLASSICAL LITERATURE.

Aristotelis œconomicorum fragmentum et anonymi œconomica ad Codd. fidem edidit et adnot. adiecit C. Goetling. 8vo.

Bibliotheca scriptorum Græcorum; virorum doctorum opera recognita et commentariis in usum scholarum instructa cur. Fr. Jacobs et Val. Chr. Rost.; scriptorum orat. pedestr. Vol. XI. Sect. I. III. cont. Platonis dialogos selectos ed. Stallbaum 8vo. charta impress. script. et memb.

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"A poor Curate" shall appear.